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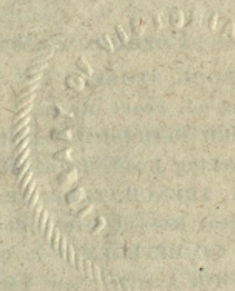
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THE CHRISTIAN LITERATURE SOCIETY  
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# THE JAPAN CHRISTIAN YEAR BOOK for 1941

Is a continuation of  
**THE JAPAN MISSION YEAR BOOK**  
Being also the Thirty-eighth Issue of  
**THE CHRISTIAN MOVEMENT**  
in Japan and Formosa

It is issued annually under the auspices of the Fellowship of Christian Missionaries as the successor of the Federation of Christian Missions, and with the co-operation of the Japan National Christian Council.

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## Chapter I

### INTRODUCTION

Acutely conscious as I am of my shortcomings as an editor no apologies are offered, nor I think due, for the material presented in this volume; but I must confess chagrin at the absence of so many regular features. Eminent Japanese had been asked to write on Christian education, social work and the shrine problem who only finally professed inability to do so too late for substitutes to be found. The missionary who had agreed to handle the reports section apparently took the reports with him to America. I offer sincere thanks to Mr. C. P. Garman of the Christian Literature Society not only for help in assembling the reports we are able to supply but for endless patient work on proof and details of publication. I must be held responsible for the translations of reports from the National Council Year Book, which came out three months later than usual this year and delayed the statistician also.

#### MISSIONARY WITHDRAWALS

The directory gives the names of 197 missionaries who it is expected will be in Japan on Sept. 1. At least three of these are now in North America and it is quite possible that they will not be able to return. It is probable that a number of others listed have actually left the country though as careful a check as possible was made on June 16. Dr. Iglehart's notable article makes it very plain that political considerations were by no means solely responsible for this great exodus. In the circumstances it seemed not unreasonable to speak of this year as marking "the end of a chapter in mission church relation-

ships", in sending out the request for historical sketches.

All this makes the following from Dr. Roggendorf's article on the Catholic Church specially significant: " . . . it should be borne in mind that Catholics here do not generally consider last year as in any way representing a decisive turning point in their history . . . None of the 845 foreign Priests, Brothers or Sisters are leaving or thinking of leaving."

An apparently well founded report that a number of the American Maryknoll Fathers were leaving was referred to Dr. Roggendorf who submits the following from the Superior of the Society, Father W.V. Whitlow, "None have returned, nor will they return under any circumstances. There are more than fifty missionaries including the Sisters in the Heijo Mission in Chosen . . . If possible to obtain passports from the American State Department, we expect a large addition of new priests here in Japan. . . . The Superior General, Bishop Walsh of Maryknoll, has moreover cancelled all decennials of the missionaries indefinitely."

Dr. Roggendorf adds that by his giving the distribution by nationality for only priests, the proportion of Americans and British in the total missionary staff is misrepresented. He says, " . . . the nuns of the two big 'Seishin' convent schools at Tokyo and Kobe are almost all British and American, most nuns in the Sendai district are Canadian, and there is a great number of Irish Sisters in the communities of St. Maur, the Helpers of the Soul, etc. The Notre Dame Sisters in Okayama e.g. are all American, so is a considerable part of the Marianist Brothers."

It is thus indisputable that Protestant and Catholic missions have followed different policies in the current ecclesiastical and political crisis. What is to be the effect of reducing the total Protestant staff to 197 with the Catholic at 814, and more expected, even from America?



Much is made in some quarters in America of the claim that Japanese Christian leaders desire the withdrawal of missionaries during the crisis. The experience of the missionaries who have remained in Japan up till mid-June gives little support to this contention. As this is being written the prospect for peace in the Pacific is certainly far from bright. It must be admitted that there is practically no evidence that responsible Japanese Christian leaders feel that the presence of foreign (particularly British and American) missionaries through an actual war is desirable. There are very few missionaries who think it would be. Those who remain, however, do feel that the value of their staying while there is any hope of peace justifies their taking the risk of being unable to leave in the end. On the whole it seems that their experience so far bears this out.

#### SHINTO SHRINES AND "KAMIDANA"

Last fall a new special committee was organized in the Home Department called the Jingi-in, and it was reported that this meant the rigid enforcement of the setting up of "Kamidana" (god-shelves) in every home. It can not, of course, be asserted that this will not ultimately happen, but it must be admitted that so far there has been very little activity along this line. So far as I can learn no Christian School has refused to have its students visit shrines, but at the same time many schools have gone through the year without any such visitation and without any pressure for it. Obeisance toward the palace and silent prayer for the spirits of deceased soldiers has become an invariable part of all general school or other public gatherings, but is very rare if not entirely unknown at regular Sunday worship services.

#### CHRISTIAN SCHOOLS

It would apparently be entirely safe to say that Christian schools have never been in a more flourishing con-

dition. There may be individual exceptions, but in general schools are crowded and large numbers of applicants make possible the selection of a higher grade of students. To be sure all schools now have Japanese heads and many have lost most or all of the foreign staff. On the other hand, those still having missionary teachers seem to be incurring no loss of public favor, but rather the reverse. Few if any schools are receiving regular grants in aid from mission boards but several have received either large parting grants or have secured official understanding of a system of grants for a fixed period of a few years. A few get income from endowment funds held abroad with the tacit approval of the authorities.

Christian worship at regular school assembly and curricular Bible study has been dropped due to official pressure in some secondary schools having regular (*ninka*) government recognition. Secondary schools having the special (*shitei*) recognition continue to have daily Christian chapel and curricular Bible instruction with no interference. The change in the "*ninka*" schools is simply the enforcement of what has been the law all along, but the infringement had, up to recently, been actually encouraged by the educational authorities in many prefectures.

There is still perfect freedom of religious instruction in higher schools, and it is reported that both Doshisha and Kansei Gakuin Universities make the study of the Bible as literature compulsory. While the new unified system of student organizations may have brought some unfortunate limitations to the activities of student YMCA and YWCA, at least one principal feels that their open inclusion in the official organization constitutes a significant recognition of the student Christian movement.

#### SOCIAL WORK

So far the pressure for the elimination of foreign con-



trol and subsidy has been much less in social service institutions than in either schools or churches. Some foreign heads have been replaced by Japanese but in at least one case the trustees, five Japanese and two foreign, have refused to accept the resignation of the missionary head. Many institutions continue to receive Board grants though probably all are seriously planning for the early ending of such aid. It is to be hoped that the Welfare Department (*Kosei Kyoku*) in the union church may provide the unification and coordination so ably advocated by Mr. Bott in last year's issue.

*Darley Downs.*

## Chapter II

### GENERAL SURVEY 1940

(Through the kind permission of JAPAN NEWS WEEK this survey consists of slightly abbreviated articles from its issue of Dec. 28, 1940, to which excerpts from Dr. Spinks' March letter to THE FAR EASTERN REVIEW of Shanghai have been added.)

### POLITICS

*By C. N. SPINKS, Ph.D.*

Vast changes came over Japan's political life in 1940, changes largely in the direction of a totalitarian system of government. Like the year preceding, 1940 also witnessed two Cabinet crises, both the results of a combination of domestic and international issues. But in the past twelve months it would seem that developments abroad have proved the determinant factor in Japan's significant political changes. Sweeping Nazi military victories in the spring and early summer, combined with unabated friction with America and Britain were a powerful impetus to totalitarian-minded elements of Japan which had long advocated the totalitarian system and political union with the Nazifascist states. At last they have carried their point and the major developments of 1940 have been the movement for a new political structure along totalitarian lines and the military alliance with Germany and Italy.

Throughout the fall of 1939 the Abe Cabinet was under heavy fire. By the end of the year it was ready to fall. The Japanese press had launched a ruthless assault against the Government's fruitless domestic policies, a serious opposition movement had developed among the



Diet members, and it was apparent that when the Diet reconvened after the New Year holidays the Cabinet would face a vote of no confidence.

### CABINET RESIGNATION

To spare the nation such a showdown, the Cabinet resigned en bloc January 14. It was widely believed that General Shunroku Hata, War Minister in the Abe Cabinet, would be called upon to head the new Government. But opinion both at home and abroad was considerably relieved when the choice unexpectedly went to Admiral Mitsumasa Yonai who had distinguished himself for his moderation as Navy Minister in the Hayashi, Konoye, and Hiranuma Governments.

The choice of a Navy man to head the Government at this crisis was of particular significance, as it reflected something more than mere dissatisfaction with the ineffective economic policies of the preceding Cabinet. At the time the choice was made, it was reported that the Emperor summoned General Hata (who was to carry on as War Minister under Admiral Yonai) and demanded the Army's full co-operation with the new Cabinet.

The Yonai Cabinet pledged itself to continue the Abe Government's foreign policy; namely, non-involvement in the European War, independent relations with the Soviet Union for the settlement of the Manchukuo border incidents and the fisheries dispute, and a friendly readjustment of relations with Britain and the United States. In the domestic field, the new Government accepted the Abe Cabinet's budget, and pledged itself to stabilize prices, prevent inflation, and assure an adequate supply of commodities.

### LITTLE FUNDAMENTAL CHANGE

On more careful examination, however, it is now apparent that this Cabinet crisis did not result in such a fundamental re-orientation as was believed at the time.

There were some new faces in the Government, and although the Premier himself and his Navy Minister, Vice-Admiral Zengo Yoshida, were representative of what is commonly regarded as the moderate forces in Japan, the opposing elements were adequately represented in General Kuniaki Koiso as Overseas Minister and General Hata as War Minister. The Foreign Office went to Mr. Hachiro Arita, remembered for his part in the conclusion of the Anti-Comintern Pact in 1936, and the important Home Office portfolio went to Count Hideo Kodama, who had previously served as Overseas Minister in 1934 and as Communications Minister in 1937. The two major parties were represented by Mr. Yukio Sakurauchi (Minseito) as Finance Minister, Mr. Toshio Shimada (Seiyukai) as Minister of Agriculture, Mr. Tsuruhei Matsuno (Seiyukai) as Minister of Railways. One utterly newcomer in the political field was Mr. Ginjiro Fujiwara, head of the Oji Paper Company, as Minister of Commerce and Industry. Most of the remaining Cabinet Ministers had previously held posts in Government service.

Further evidence that the Cabinet change envisaged no abrupt departure from orthodox trends was noted in Admiral Yonai's request that Admiral Nobumasa Suetsumu, Mr. Yosuke Matsuoka, and Mr. Fusanosuke Kuhara remain as Cabinet advisers.

Although the Yonai Cabinet rode the Diet session successfully, partly through Foreign Minister Arita's successful settlement of the 'Asama Maru' Incident (when a British cruiser removed 21 German passengers from the Japanese vessel), there was disturbing criticism of Government policies, especially regarding the settlement of the China affair. Like the explosion of a time bomb was the interpellation February 2 of Mr. Takao Saito (Minseitō), who threw the Diet and the nation into an uproar when he had the indiscretion to criticize the avowed objectives of hostilities in China and to ask for a more pre-



cise explanation of the New Order in East Asia. A good part of his speech was hurriedly deleted from the records and his unbecoming conduct was referred to the Home Disciplinary Committee. The case shook the ranks of the Minseito and caused wide disturbances in the other parties. As a result of Army pressure Mr. Saito was expelled from the Diet March 7. The Diet session finally came to a close March 27 after passing the largest budget in Japan's history and 108 of the 110 bills introduced by the Government.

#### OPTIMISM DECRIED

Shortly after the Diet adjourned Premier Yonai, after a series of important conferences discussed with the Cabinet Affairs Board April 11 difficulties lying in Japan's path in settling the China affair and in adjusting relations with the Powers. The War Minister also declared that the present situation at home and abroad did not warrant optimism, and added that the nation must be prepared for the establishment of impregnable defenses. In brief, the results of these mid-April conferences emphasized the need of a stronger economic wartime structure. April 15 Foreign Minister Hachiro Arita revealed that Japan would take a serious view toward any change in the status of the Netherlands East Indies as a result of the European War. Three days later, April 18, General Nobuaki Abe, former Premier, set off for Nanking as newly-appointed Ambassador to negotiate a basic agreement with Mr. Wang Ching-wei, then acting-president of the New National Government of China. May 2 the Governors of the prefectures met in Tokyo to discuss with Cabinet Ministers the question of strengthening Japan's national power, price control, commodity shortages, and the coal situation. Meanwhile, from the middle of May, European developments began to command greater attention in Japan with the Nazi invasion of the Lowlands.

In brief, these developments toward a fundamental

strengthening of Japan's wartime structure reflected the fact that below the surface strong forces were at work demanding changes in the organization of Japanese affairs which the Yonai Cabinet was not altogether prepared to follow. The subterranean movement suddenly burst to the surface with the renewal of demands for a single party. The movement was ostensibly for the purpose of strengthening Japan's international position as a result of changes in Europe and to expedite the liquidation of the conflict in China. The sponsors of the movement let it be known that former Premier Prince Konoye was willing to head a new single party.

Prerequisite to such a development, of course, was the dissolution of the existing political parties. The spear-head of activity was the newly-organized 'League of Parliamentary Members for the Consummation of the Holy War.' Mr. Fusanosuke Kuhara, millionaire president of the so-called orthodox faction of the Seiyukai, took the lead by resigning his presidency. The minor parties were on the whole in sympathy with dissolution, but Mr. Chuji Machida, president of the Minseito showed a determination to hold out in order to see which direction the movement would take. Simultaneously with this development came demands from political reformist groups for a fundamental alteration of the Government's foreign policy by strengthening the Rome-Berlin-Tokyo axis. Incidentally, these demands were heard after the middle of June, just as the Nazi forces were about to enter Paris.

#### NEW STRUCTURE BROACHED

By June 24 the single party movement seemed to be reaching its goal when Prince Konoye resigned as President of the Privy Council, for the purpose of participating in the movement for a new national political structure. Immediately all the existing parties made a wild stampede to get on the bandwagon, and the move for dissolution became stronger. At the same time there was con-



siderable agitation among various patriotic groups and pro-Nazifascist elements in the Government for closer ties with Rome and Berlin. Outstanding personalities were Admiral Nobumasa Suetsugu, former Home Minister, Toshio Shiratori, former Ambassador to Italy, Ichiro Ki-yose, Diet Member, and Lieutenant-General Hiroshi Oshima, former Ambassador to Berlin (again appointed to the same post December 20). The agitators called upon the Government to modify its non-involvement policy and for Japan to participate in the 'construction of a new world order' with Germany and Italy. By the first of July all the parties but the Minseito went on record favoring dissolution.

Suddenly July 7 Prince Konoye surprised everyone by a statement that he was not yet prepared to assume the leadership of the proposed single party, adding that he had not yet completed plans for the political structure which he had been working on since his resignation from the Privy Council's presidency. There were also signs of disagreement, for in his interview the Prince emphasized that the term 'new political structure' better described what was contemplated than new political party,' because the proposed changes would be more than a merger of existing parties. He also emphasized that the new structure would not be counter to the spirit of the Constitution and did not envisage abolishing the Diet. The motif he said was the unification of Supreme Command, by merging the legislative and administrative departments with the people. This was the first clear indication that the new movement contemplated fundamental changes in the Japanese political structure. It also indicated a considerable gulf between the proposal for a new single party as the sole solution and the idea of a fundamental re-organization.

Meanwhile there was trouble for the Yonai Cabinet. July 14 War Minister General Shunroku Hata sent the Premier a memorandum urging changes in foreign policy

in order to take advantage of developments in Europe (the German victory over France) and to dispose of the China affair. When the Premier met the War Minister July 16 he said he was opposed to the outlined program and that if there were any differences it was up to the War Minister to resign. The War Minister was then said to have presented his resignation on the spot. At a conference of Army leaders it was decided that the Army would not accede to the Premier's request for a new war minister, thus leaving no alternative but for Premier Yonai to resign. It will be recalled that when the Yonai Cabinet was formed, the Emperor reportedly demanded of General Hata that the army give him its full co-operation. Thus July 16 the Yonai Cabinet resigned after being in office six months to the day.

#### ATTITUDE OF ARMY

The basic cause of the fall was the Army's demand that the Cabinet strengthen Japan's ties with the Axis. Other causes were the new structure movement, for which the Cabinet was not in full sympathy, the lukewarm attitude of the Cabinet toward the Saito incident which had infuriated the Army, the inability of the Cabinet to take any decisive steps toward bringing the China incident to an end, its failure to deal with the rice problem, which the Army had considered of prime importance, and the manner in which the Army's demand for a working budget had been handled.

With the Cabinet's resignation, the newly-appointed Lord Keeper of the Privy Seal, Viscount Koichi Kido, met with leaders which now constitute Japan's new Genro: former Premiers Prince Fumimaro Konoye, Baron Kiichiro Hiranuma, Admiral Keisuke Okada, and Baron Reiji Wakatsuki, the former Lord Keeper of the Privy Seal, Mr. Kurahei Yuasa, and the President of the Privy Council, Dr. Yoshimichi Hara. Prince Kimmochi Saionji, the last of the former Elder Statesmen, played little or no part in



these deliberations, and the Prince's subsequent death, November 24, has thus brought to completion a fundamental change in the method by which candidates for the premiership are recommended to the Emperor.

As a result of the new Genro's deliberations, the choice fell on Prince Fumimaro Konoye, former Premier and, until the new structure movement got under way, President of the Privy Council. It took the Prince a week to make up his Cabinet after receiving the Imperial Command. At once he secured his War, Navy and Foreign Ministers, Lieutenant-General Hideki Tojo, Vice-Admiral Zengo Yoshida and Mr. Yosuke Matsuoka, respectively, and then went into consultation other appointments and basic policies to be pursued.

By July 24 the Cabinet was complete, although formal investiture took place two days earlier. August 1 the Premier revealed the basic policies which were to guide his administration: Japan's full acceptance of the principle of the "establishment of a new world order," a full expansion of national defenses, and a complete renovation of foreign policy. To carry out this sweeping program, the Government contemplated a fundamental revision of the nation's political structure.

In the weeks which have followed to the date of writing, the framing of the new national structure has primarily engaged the Government's attention in domestic affairs. It has involved the complete dissolution of all political parties, including the once-adamant Minseitō. It has also involved drastic reorganization in virtually every phase of political, economic, social, and even religious life.

#### COMMITTEES NAMED

The Government named a preparatory committee and eight standing secretaries to undertake the preliminary work in forming the new structure. At the first meeting of the preparatory committee August 28, the Premier out-

lined his conception of the new structure, stressing that it was to be in conformity with the national polity of Japan. The Premier's main points were as follows:

- 1). The basis of the proposed new national structure is the re-organization of the people with the object of the whole nation assisting the Throne in the conduct of State affairs.

- 2). There must be both a vertical and horizontal unification of economy and culture on a nation-wide scale.

- 3). There must be provision for the people to participate in the establishment of national policies.

- 4). The movement for the proposed national re-organization cannot be a so-called political movement, and it must, therefore, not attempt to find expression in a single party for the nation.

- 5). The proposed national organization must be of a permanent nature.

By September 18 the preparatory work was complete and permanent bodies were established: the Central Headquarters, with eleven departments, which is the controlling agency, and the Peoples' Cooperative Council, an advisory organ to the President of the Central Headquarters. Significant to note, both the Army and the Navy, while indicating their sympathy with the movement, have maintained that men in active service are not to participate in a movement of such a political nature.

#### NEW FOREIGN POLICY

The following week Japan definitely indicated not only the totalitarian trend of the new movement, but also the new direction foreign policy would take by the conclusion of a military alliance with Germany and Italy September 27.

In the subsequent work of the Taisei Yokusan-kai, or the Association for Assisting the Throne, as the new struc-

ture movement is now called, major emphasis has been concerned with economic and political questions. December 7 the Association clarified its attitude toward economic reform by agreeing to allow business enterprises to recommend directors of the Association and also by recognizing a certain independence in business management and legitimate profits.

The sweeping measures of re-organization formulated by the planners of the new structure have been most vaguely presented, and the general public seems to have only a hazy idea of what lies ahead. As a result, there was considerable criticism and not a little dissatisfaction with the program. But on the whole, the movement marks a long step toward a totalitarian system with far greater centralization of control and far greater limitations on political, economic, and social life than ever before known in Japan. The movement marks the complete elimination of all so-called liberal ideas and influences, and is thus well in line with Japan's new relations with the Nazi and Fascist States of Europe.

#### DIET MEMBERS' CLUB

The problem of getting this new movement under way, the fact that many of its restrictive measures are disliked and even opposed, the fact that the Army and Navy, while sympathetic, have remained virtually aloof, combined with continued economic problems at home, a still unsettled China affair (despite the Tokyo-Nanking Basic Pact of November 30), and serious tension with foreign Powers, particularly the United States, have, to say the least, taxed the strength of the Konoye Cabinet. The current Diet session, therefore, presents an important problem for the Government. With no political parties, it has been deemed necessary to form what is known as the Diet Members Club to assure some form of unity and organization when the Government's program is presented. Already there is speculation that this Club is the fore-



runner of a political party.

One of the more serious problems will be, of course, the all-important revision of the Election Law, without which the new structure will be severely handicapped. This problem was no doubt primarily responsible for the important Cabinet re-organization of December 21, when Home Minister Ei-ji Yasui and Justice Minister Akira Kazami resigned, their posts being filled, respectively, by former Premier Baron Kiichiro Hiranuma (who recently entered the Cabinet as Minister-without-portfolio) and Lieutenant-General Heisuke Yanagawa.

#### ELECTION LAW

These new appointments have a direct bearing on the problem of the Election Law, for both the Home and Justice Ministers are directly concerned with this question. Baron Hiranuma is known for his strong support of the new structure and his previous experience in judicial affairs qualifies him to deal with this problem. General Yanagawa makes a fit team-mate for Baron Hiranuma, and it is rumored that his appointment was made at the new Home Minister's suggestion. Politically the General has been close to Baron Hiranuma, being associated with him in the work of the former Kokuhonsha, the reactionary National Association which was disbanded after the February 26 affair in 1936.

Thus in 1940 Japan has moved a long way toward the establishment of a totalitarian political structure. But despite the sweeping changes, what has been achieved to date is mainly in the nature of preparatory work. In view of Japan's peculiar political, economic, and social traditions and characteristics, it is difficult to predict how far the nation will go in accepting the totalitarian system. Other determinant factors will unquestionably be the outcome of the European War and the future of Japanese-America relations.

Contrary to earlier expectations, Japan's 76th Diet

session was not marked with parliamentary fireworks. To those in search of political excitement, it proved one of the duller sessions in the history of the country, with a conspicuous scarcity of those point-blank interpellations and heated debates which have been noted in the Diet ever since the bureaucratic regime took the place of party Cabinets after the Manchurian Incident. It was the first Partyless session the Diet has ever experienced, but although the Parties were formally disbanded last year, below the surface they continued to function like phantom organizations. The Premier still consults the ex-Party leaders, and these leaders still speak on behalf of the members of the ex-Parties. The Diet Members Club hardly fulfilled the function of a political Party, but it undoubtedly gave the Diet a certain unity which worked, however, largely to the benefit of the Government in getting its important measures through the session. Several new semi-Party factions like the so-called Chuotei Group appeared, but they did not take concrete enough form to warrant much speculation, largely representing the division of the Diet on particular issues, rather than the manifestation of a regular programme.

Lifeless as the session was, its importance cannot be ignored. In the Anglo-Saxon sense of the term it represents the nadir of Japan's parliamentary activity, but the counter-part of this has been a degree of co-operation with the Government to which any bureaucratic regime might well point with pride. The international situation and the tense diplomatic crisis were unquestionably a major cause for this unexpected unity between Diet and Cabinet. The 7th session, however, is important for the significant legislation which was introduced and passed, and also for the bills which, at the last moment, were not introduced.

Following the New Year recess, the real work of the Diet began January 21, when Premier Prince Fumimaro

Konoye expounded the Government's policies before the House of Peers, namely, a repetition of generalizations on the New Order, the Co-Prosperity Sphere, the Tripartite Alliance, and the New Structure. The same day Foreign Minister Yosuke Matsuoka told the Upper House that Japan's diplomacy was still based on the principles of "Hakko Ichiu" ("the world world one household"—just whose is never made clear), for which purpose the alliance with the Nazifascists was concluded.

More tangible topics were taken up by Finance Minister Isao Kawada, who explained some of the difficulties which lie ahead in handling the colossal Budget for the coming fiscal year. The serious slump in Japan's foreign trade outside the Yen Bloc was the subject of considerable attention in his address, along with the question of bond absorption and the prevention of inflation.

On January 22 the Lower House set parliamentary precedent aside and decided to suspend interpellations on the Ministers' opening addresses, which in former days were the piece de resistance of a Diet session. The same day this surprising action was taken, Mr. Chuji Machida, former Minseito President, after a lengthy exposition of the emergency situation, called upon the Government to reciprocate the Diet's compliant attitude by presenting only those Bills which have a really vital bearing on the problem of strengthening the wartime structure. At an extraordinary Cabinet meeting the same day, the Government decided to give up introduction of the much-debated law for revision of the election system and legislation relative to the establishment of the new economic structure.

The significance of this compromise cannot be ignored. What the Government actually did was to sacrifice what it felt were bills of lesser importance in order to secure passage with the minimum of resistance and delay of measures upon which it attached supreme importance, particularly the top-heavy Budget, the revision of the National General Mobilization Law and other legislation.



In making this compromise, it thus indirectly admitted that the revision of the election law, which was to be the key-stone of the new political structure, and the Bill creating its logical corollary, a new economic structure, are not after all such vital things, contrary to all the ballyhoo about their indispensability which was heard a few months ago. In many quarters this action is therefore interpreted as a virtual admission that the New Structure, for the time being at least, is in a state of suspended animation. Although the new election law legislation was thus unceremoniously shelved, a Bill was drafted and approved by which the tenure of office of the present members of the House of Representatives will be extended one year.

On January 27 a mild sensation was created in the House of Peers, when Mr. Atsushi Akaike, member of the Dowakai and former superintendent of the Metropolitan Police Board, flayed the Government's programme for a planned economy, charging that it bore too striking a resemblance to the structure of the Communist Third Internationale, that it seemed deeply tinged with Marxian ideology. Mr. Akaike also criticized the irresponsible and high-handed actions of officials in enforcing economic policies, attacked the Imperial Rule Assistance Association (that is, the New Structure) and cited a Government-published weekly where an account was given that the new economic structure had proved a dismal failure. In reply, Premier Konoye was at first quoted as admitting that the Government's planned economy had failed thus far, which was seized upon with amazement by political commentators. Later reports, however, revealed that the Premier had merely acknowledged that such charges had been made. Nevertheless, in his efforts to explain the meaning of the New Structure, the Premier far from satisfied his relentless interpellator, who had voiced questions which are undoubtedly shared by the great majority of Japanese. No one yet seems to know what the New

Structure is or exactly what it is supposed to accomplish. And a growing number is beginning to question the real need for such an organization, especially after the Government so casually decided to shelve the election reform bill.

A good part of the Diet was concerned with the Imperial Rule Assistance Association. Indeed, this issue provided what little spirited debate there has been. On January 26 Premier Konoye gave what was announced to be a clarifying explanation of the purpose of the Association before the Budget Committee of the Lower House, assisted by Home Minister Baron Kiichiro Hiranuma, the Premier's right-hand man when it comes to New Structure problems. The most significant revelation was the fact that the Association is to be strictly in accordance with the Constitution and will not infringe in any way upon the authority of the Diet. The Premier insisted that the Association is an organization for achieving understanding between the Government and the people and is therefore a movement of a political character. Unlike a political party, however, its primary function is to cooperate with the Government.

There thus followed considerable debate over the status of the Association, whether it is political, spiritual, or otherwise. Over 85 Diet members in the Lower House, led by Mr. Katsu Kawasaki, banded together and formed what is now styled the 'Chuo-tei Group', so named because it met in the Chuo-tei Restaurant. This group has carried the attack against the political character of the Association, insisting that it should be a body concerned with spiritual mobilization and nothing more. The Government apparently endeavored to arrive at some kind of compromise on this issue. On February 8 the Premier shifted his ground slightly and informed the Budget Committee of the Lower House that the Association is not a political organization but a 'public association,' subject therefore to Article 3 rather than Article 1 of the

Peace Preservation Law which governs all public bodies. Nevertheless, its political character cannot be set aside so long as its professed aim is to secure co-operation and understanding between the Government and the governed. It seems there has been a good deal of unnecessary quibbling on this point. The organization is definitely political in character—how can it be otherwise?—and yet the Government is apparently seeking to avoid the stigma which a political status is supposed to carry.

This rather specious compromise did not satisfy the adamant Chuotei Group, which renewed its opposition when attention was turned to the question of appropriations for the maintenance of the Association. On this issue there was some heated controversy. Opponents of the political character of the Association wanted the Budget cut to the minimum—a mere ¥2,000,000 if possible. The Government, however, wanted a more substantial appropriation, finally agreeing on a Budget of ¥8,000,000. Both the Army and Navy sought speedy action on the appropriation, fearing no doubt that prolonged debate on the size of the fund would open other embarrassing questions about the status and need of the Association, about which too much has been said already for their pleasure.

(After some weeks of retirement in his Ogikubo villa, Premier Prince Konoye resumed active participation in affairs of state and appointed Lt. Gen. Heisuke Yanagawa as Executive Vice-President in place of Count Yoriyasu Arima who resigned. Prince Konoye continues as President. Gen. Yanagawa had been Minister of Justice after serving as the first head of the China Affairs Board (Kowa-in). Mr. Sotaro Ishiwata, former Minister of Finance was appointed Secretary General. All the directors and many of the officers resigned and a general reorganization has taken place. The Diet bureau is abolished and instead members of the Diet will be appointed in various positions. Great concentration of authority in the hands of the Secretary General and the heads of the General Affairs, Organization and East Asia Bureaux is expected. The army and navy are apparently fully satisfied with the reorganization plans. The appointment of Mr. Masatsune Ogura, managing director of the great Sumitomo Concern, as Minister without portfolio



is expected to strengthen the government, especially in financial circles.—D.D.)

Although of staggering proportions, the National Budget for the 1941-1942 fiscal year did not present the difficulties which have been experienced in previous Diet sessions. One reason was the lack of effective opposition, partly arranged by the compromise over the election reform bill and measures for the new economic structure. But of greater importance was the tense international situation which was effectively capitalized, especially by Foreign Minister Matsuoka in his strong answers to questions on Japan's diplomacy.

By February 15 the budget was approved by both Houses without substantial change. The General Budget for the 1941-1942 fiscal year comes to ¥6,863,000,000. In addition, there are a supplementary budget of ¥1,130,000,000 and emergency appropriations amounting to ¥4,280,000,000. These bring the total budget to ¥12,875,000,000, the highest in Japan's history. Compared with the 1940-1941 fiscal year, there is an increase of ¥1,821,000,000 in the General Budget inclusive of the supplementary budget, and a decrease of ¥580,000,000 in the emergency war expenditures, leaving an increase of ¥1,241,000,000 in total expenditure. Most disturbing fact, however, is that bond issues for the coming fiscal year will come to ¥7,574,000,000, an increase of ¥55,000,000 over the full issues of the past year. Actual issues, however, will come to about ¥8,500,000,000, due to some ¥997,000,000 in bonds from the past year which were to be issued after March 31, the end of the current fiscal year, pending Diet action. The smooth absorption of these issues will unquestionably present a problem.

On February 3 the Premier deplored the wave of espionage which he alleged was sweeping over the country. This was to be the key-note to consideration of a new Bill designed to tighten control of espionage, the National Defence Security Act, which was presented to the Diet

January 30. As Justice Minister Heisuke Yanagawa explained to the Lower House: "Modern war is total war. As everyone knows, espionage, propaganda and subversive plots are resorted to not only in the regions of hostilities but also in the countries concerned . . . Japan, under the present international circumstances, must be safeguarded from the danger of such activities as a preliminary step in strengthening the wartime structure. The present Military Secrets Protection Law and other regulations to protect strategic secrets are insufficient to preclude foreign propaganda and plots and espionage." It is at once apparent that the new Bill makes little or no distinction between propaganda and espionage.

The new Bill covers an exceedingly wide field. Space here will not permit even a brief synopsis of its multifarious provisions, but it is of significance to note that the following three classifications constitute crimes punishable under the Act: (1) Items discussed and procedures at Imperial Conferences, Privy Council and Cabinet meetings and similar meetings. (2) Items discussed and procedures of secret sessions of the Imperial Diet. (3) Important secrets in all branches of administration as decided by the Government. Special Procurators will be appointed to take charge of cases coming within the wide scope of the new law.

Another important piece of legislation introduced at this session was the revision of the National General Mobilization Law by which the Government will secure still greater emergency powers, especially in the economic field through the conscription of industry, labour and capital. The revision plan was stoutly opposed by Mr. Akaike and Viscount Kiko Okochi in the House of Peers, the former stressing that such planned economy comes too close to Communism. He was especially opposed to the punitive measures in regard to economic violations. This is a bitter issue, especially among the smaller businessmen, for since the Mobilization Act was passed and

enforced, economic violations have steadily mounted.

Although political parties are now no more, there seems to be no taboo on the formation and operation of patriotic organizations. On Feb. 13 the Kokumin Doshikai (Nationalists League) was added to the already crowded field. The League is sponsored by some 280 famous nationalists and it would otherwise pass with little attention were it not for the fact that conspicuous among the sponsors is the name of Mr. Mitsuru Toyama, aged Mystic, super-patriot, and peer of Japan's distinguished coterie of political metaphysicians, whose power and influence is felt throughout the nation. The League is ostensibly formed for the purpose of tiding over the present domestic and international crisis by a call for closer national unity. "We heartily desire that every person who has a patriotic mind will cooperate with us," the League's manifesto states. It might prevent much confusion and overlapping if all patriots of the patriotic society variety could be lumped together in one organization.

## DIPLOMACY

*By* W. R. WILLS

As was the case in 1939, Japan's year of diplomacy, just closed, started with the announcement of a temporary agreement concluded with Russia on the perennial question of fishery rights. Unlike 1939, however, Japan's major diplomatic moves carried her far afield and resulted in an alliance the consequences of which may eventually have a far greater bearing on Japan's future than was anticipated. The net result of Japan's diplomatic activities for the year was a decided worsening of relations with the United States; slightly more acute relations with Great Britain; a somewhat better situation as regards Soviet Russia and an overwhelmingly more cordial association with Germany and Italy.



Japan's ever-recurring bone of contention with Soviet Russia concerning fishing rights in Russian territorial waters, was settled for a further period of 1 year when an agreement was signed December 31, 1939, at Moscow and announced in Tokyo by the Foreign Office January 2. The modus vivendi agreed upon by the two countries provided the same arrangement that prevailed the previous year, with the exception that Russia permitted insertion of a clause providing for the conclusion, during 1940, of a permanent treaty covering the dispute.

Minor issues developed between Japan and Soviet Russia, during the year, but were in the main successfully disposed of. Agreement was reached in mid-summer on the demarcation of the border between Manchukuo and Outer Mongolia, near the scene of fighting between the two countries a year and a half ago. Final settlement was also reached on the dispute between Manchukuo and Soviet Russia over the final payment to Russia for the transfer of the North Manchuria Railway.

#### RELATIONS WITH RUSSIA

Because of Japan's tie-up with the Axis Powers and also the position of Soviet Russia with respect to those Powers, Japan by the end of the year was making every effort to compose her differences with Russia. Although relations between the two countries appeared to be improving, there seemed little or no hope of Russia abandoning her policy of keeping Japan guessing at her intentions. Particularly irksome to Japan was Russia's continued support of the Chungking Regime in China.

With the expiration January 25 of the Treaty of Commerce and Navigation made between Japan and the United States in 1911, Japan-America relations began to deteriorate rapidly and by the end of the year had reached almost the breaking point. The diplomatic activities of both countries on questions which concerned them were confined almost entirely to the issuance of official

statements, although there were a number of protests lodged by the United States Government over matters in China incident to the war. It was evident that both countries were making every possible effort to avoid a rupture, although the reelection of President Franklin D. Roosevelt was interpreted in Japan as an endorsement of a strong United States policy against Japan. Because of this the prevailing atmosphere in Japan was one of resignation to any eventualities.

#### NOMURA TO WASHINGTON

Appointment in November of Admiral Kichisaburo Nomura as Japan's new Ambassador to Washington, succeeding Mr. Kensuke Horinouchi, was hailed in Japan and America alike. At the luncheon given in his honor by the Amerca-Japan Society, Admiral Nomura pledged his every effort to improve relations between the two countries. At the same luncheon, after pleading for America-Japan amity, Foreign Minister Yosuke Matsuoka re-iterated his statement, made two weeks previously to the foreign correspondents, that Japan's foreign policy rests upon the Tripartite Pact between Japan, Germany and Italy. Reaction to this statement in the United States was unfavorable and forecast possible difficulty in the Admiral concluding a successful mission.

Numerous knotty problems engaged the attention of Japan and Great Britain throughout the year. Starting with the Asama Maru incident late in January, there was hardly a month that one or more issues were not being discussed.

The Tientsin question which had been a point of issue between the two governments for almost a year was amicably settled June 19, when Sir Robert Craigie, British Ambassador to Japan, affixed his signature to a document agreeing to closer co-operation between the Japanese and British authorities in Tientsin for the suppression of anti-Japanese terrorist activities; suppression of all un-

authorized wireless communication; supervision of dealings in arms and of all publications and public gatherings. The agreement also disposed of the silver held in the name of the Chinese National Government by the Bank of Communications in the Settlement. It was also agreed that the British Municipal Council would place no difficulty in the way of the use of Federal Reserve Bank currency within the British Settlement. With the signing of the agreement at Tokyo, the blockade of the British and French Settlements at Tientsin, which had been in force for about a year, was lifted.

No sooner had the Tientsin question been settled than trouble again loomed in connection with Japan's demand on Great Britain that the Burma road, over which military supplies had been reaching Chungking, be closed. After nearly a month of deliberation on the matter Great Britain agreed to close the road for a period of 3 months commencing July 17. The United States became interested in the matter and a statement was issued July 16 by Secretary of State Cordell Hull, pointing out that the road was an international highway and that the United States could not agree to its closure. Great Britain, however, carried out the agreement and the road remained closed for the specified period until October 18. Re-opening of the highway was interpreted in Japan as Great Britain's answer to the signing of the Tripartite Pact by Germany, Japan and Italy.

#### ARREST OF BRITISH

Relations between Great Britain and Japan came to a serious pass late in the summer when Mr. M. J. Cox, Tokyo correspondent for Reuter's News Agency, was arrested July 27 on the charge of espionage. Several days later Mr. Cox allegedly committed suicide by jumping from the 4th floor window of the military police headquarters. In the meantime a number of other British subjects had been placed under arrest on similar charges.



Co-incident with the arrests here several Japanese subjects were arrested in London and other parts of the British Empire on various charges.

Although several protests and counter-protests resulted from the situation, development of graver international issues and the appearance of new domestic problems in Japan caused the spy scare to soon subside. Trials of the British subjects, arrested here, were held late in the summer with the result that convictions were returned in most cases on the charge of possessing shortwave radio sets but in several instances on the charge of espionage. Japanese held in Great Britain were soon released without trial, with the exception of one in Singapore who was convicted and given a prison term.

As the result of numerous issues which confronted Japan in her foreign diplomacy many patriotic organizations and several of the political parties early in June began to urge upon the government a complete change in Japan's foreign policy with the view of a closer tie-up with the Rome-Berlin Axis.

Japan's relations with France, during the year, were marked with no major diplomatic issues until the collapse of France in June, although the press of Japan had frequently urged the government to protest to the French Government over the passage of military supplies to the Chungking Government via the Yunnan-Haiphong Railway. This was done June 19 and the next day (20) France agreed to prohibit transportation over that line of a wide variety of materials and goods. The United States Government immediately issued a statement expressing concern over any change of the status quo in French Indo-China.

The month of September was Japan's busiest in the realm of diplomacy. After a press campaign, conducted over a period of several months, calling for closer economic relations with the Netherlands East Indies, Mr. Ichizo Kobayashi, Minister of Commerce and Industry, left

in late August, as Envoy Extraordinary and Plenipotentiary, to negotiate with that country on various economic matters. Mr. Kobayashi soon returned to Japan and was replaced by Mr. Kenkichi Yoshizawa.

French Indo-China re-entered the diplomatic picture toward the middle of September when Japan opened negotiations at both Hanoi and in Vichy, France, looking toward the free passage of Japanese troops through French Indo-China, in the conduct of the War in China. Agreement was reached September 22 but before proper instructions could be dispatched to the French troops near the French Indo-China-Chinese border several minor clashes took place between the French and Japanese troops. This affair soon subsided and the Japanese military forces proceeded to take up military positions at various points in the country, where they still remained at the close of the year.

#### EPOCHAL PACT

As a fitting climax to Japan's most important year in diplomacy, the Tripartite Pact between Germany, Italy and Japan was signed September 27. While there had been many rumors that some sort of closer tie was being negotiated between the three Axis Powers, the scope and nature of it came as a surprise to many. The signing of this defensive-offensive alliance immediately aligned the world into two distinct camps, the totalitarians and the democracies. Reaction in the United States was definitely hostile to the new alignment, being interpreted there as designed to restrain the United States in her Atlantic policy. To express its disapproval the United States Government immediately announced increased assistance to Great Britain in her war with Germany and at the same time a new loan was granted to the Chiang Kai-shek Government in China. These acts were received in Japan with no surprise but were treated in the press with considerable heat.

Japan's last act of the diplomatic year was to ratify, late in December, the treaty of amity concluded by Japan and Thai (Siam).

(The most notable diplomatic events of the first four months of 1941 were Japan's successful mediation of the dispute between French-Indo China and Thailand and Foreign Minister Matsuoka's visits to Germany, Italy and Russia with the climatic signing of a non-aggression pact with Russia in Moscow on his return journey.—D.D.)

## ECONOMICS

Japan's economic year of 1940 must of necessity be presented in terms bordering on generalities. Facts and figures upon which to base an accurate analysis have been almost totally withheld by the government and those statements which have been officially issued have contained little or no information of value in assessing the results of the year in the world of business. Although Japan's economic structure has been subjected to a considerable strain, remarkable results were indicated in the efforts of the nation in keeping the industrial, business and financial machinery moving under trying and often discouraging conditions. As the year came to a close officials of the government and leaders in the economic sphere were grappling with problems attendant upon a complete re-adjustment of the economic system necessary to bring it into harmony with the Japanese version of totalitarianism as represented by the Taisei Yokusan-kai (Association for Assisting the Imperial Rule).

That measures taken to control production, distribution and consumption have tended to reduce noticeably the standard of living of the entire country, goes without saying. Inconvenience but not hardship in connection with daily necessities was evidenced in the institution of rationing such items as matches, charcoal and sugar in all of which there were shortages probably due more to improper distribution than to lack of production.



Price control of specific commodities was continued but because of weaknesses in the system of distribution departures from the officially established prices were noted, resulting in an unlooked for number of prosecutions. By the year the wholesale and retail indices had become about stationary and the chief problem remaining to be solved was the matter of distribution.

The international situation, particularly relations between Japan and the United States, played an important role in connection with Japan's national economy. Closure of important markets for Japanese goods, partly due to the war in Europe and partly to trade barriers erected by certain countries, presented industry and trade with problems of major proportions. Expiration January 25 of the Treaty of Commerce and Navigation, made with the United States February 21, 1911, led to the adoption by the United States, of the license system on certain commodities and materials essential to Japan, thereby further complicating her industrial problems.

From July 25 President Roosevelt had placed on the restricted list such important items as scrap iron and other scrap materials; petroleum and petroleum products; machine tools of certain types and categories; numerous kinds of scientific instruments and a large number of other items the great majority of which are considered essential to America's armament expansion program.

#### STEEL PROBLEM SERIOUS

The steel situation became serious in June when the government invoked article 8 of the National General Mobilization Law which forced manufacturers to continue production, guaranteeing to grant subsidies in lieu of price raises.

When Japan's industrial structure straining to meet the unusual demands imposed upon it to supply Manchukuo and North China(occupied territory) with their re-

quirements for machinery, transportation facilities, etc., these measures brought about the necessity of Japan seeking other sources of vital materials and commodities.

Aside from constant study of ways and means to increase the supply of raw materials from Manchukuo and China, special efforts were made to secure more of certain needed commodities from the Netherlands East Indies and French Indo-China. A special mission headed by Commerce & Industry Minister Ichizo Kobayashi, as Envoy Extraordinary, went to the Netherlands East Indies in August to arrange an extension of trade between the two countries but returned to Japan November 1, without having completed the negotiations. Mr. Kenkichi Yoshizawa, formerly Japanese Ambassador to France, and later Foreign Minister, has taken up the negotiations again in the hope of arriving at some solution. It is understood that increased purchases of oil and rubber in return for Japanese cotton piece goods are the main items under discussion. An important Japanese mission left for Hanoi in June to adjust the trade relations between the two countries. Because the prevailing atmosphere in Hanoi was not favorable for carrying on the discussions it was decided to hold the balance of the conference in Tokyo, where a large delegation representing France and French Indo-China arrived late in December. It is expected discussions will be resumed early in 1941 to provide for increased purchases by Japan of rice, iron, rubber and hardwoods which constitute Japan's chief concern.

The necessity of seeking new markets for Japan's manufactures sent Japanese trade missions to various countries during the year, among the principal of which were Thai, Spain, Italy, Chile, Uruguay and several other South American countries. Japan also entertained missions from Mexico, Spain, Paraguay, Argentine, Brazil, Thai, Italy, and several others. In some instances definite trade agreements were reached, most of which were on a barter basis.

Foreign trade figures were not released by the Government after August in 1940 at which time the balance of trade with non-yen-bloc countries was adverse to Japan to the extent of ¥643,236,000 for the first 8 months of the year. The balance of trade with the yen-bloc for the same period was favorable to the extent of ¥890,896,000. Details as compared with 1939 were as follows:

( 1st Eight Months )

Yen Bloc Countries	1940	1939
Exports to .....	1,522,984	263,002
Imports from .....	631,988	73,405
Non-yen-bloc Countries		
Exports to .....	1,149,009	94,028
Imports from .....	1,792,245	250,662
Total		
Exports .....	2,693,993	357,030
Imports .....	2,424,233	324,067

Although year-end figures on Japan's foreign trade were not made available by the Government it may be assumed that trade with the non-yen-bloc areas continued unfavorable throughout the balance of the year, although probably slightly less so than for the year previous.

Raw silk continued as in the past to be the chief item of export, most of which went to the United States. Uncertainty as to the future of that market led the government and those representing the silk industry to set about re-vamping the industry to take care of any eventual slackening of American purchases. Aside from attempts to interest other countries in the purchase of raw silk, a movement was started to increase the consumption at home. It was felt that silk should and could be mixed with other materials such as wool and cotton, thus relieving imports of these materials while benefitting the silk situation. The price of raw silk fluctuated violently for the first part of the year, but this condition was corrected later through purchases made by the Japanese govern-



ment, until the price became stabilized at around ¥1,350 per bale, where it stood at the end of the year.

### POWER SHORTAGE

Chief among the problems which confronted Japan's industrial structure during the year was the shortage of power due to an extended drought early in the year and in mid-summer which coupled with lack of proper coal led to drastic curtailment of power consumption. Manufacturers in certain lines were asked, in some districts, to reduce their requirements by as much as 35%. Early in June the coal situation became so acute that the Japan Coal Company was formed, to which all producers were forced to sell their output for distribution. The power situation eased off somewhat toward the end of the year but still remained a problem of major concern.

The power shortage was also responsible for some difficulties connected with the fertilizer industry, which in turn had its repercussions in the field of agriculture. Realizing that a shortage of fertilizers would impair plans of the government to accumulate a store of foodstuffs, particularly rice, permits were granted, early in the year, for the importation of 100,000 tons of Chilean nitrate and a certain amount of American ammonium sulphate. This relieved the situation to some extent but the problem of production and distribution continued to receive the attention of the authorities right up to the end of the year.

The rice situation was a troublesome one throughout the year, stringent measures having been taken early to control both distribution and to encourage production. The Yonai Government voted bounties for the farmers in the middle of July, but the ¥11,750,000 allotted fell far short of the amount of ¥65,000,000 desired by the Ministry of Agriculture and Forestry. Most of the amount granted was passed on to rice growers for encouragement of increased production. To meet the national rice requirements considerable quantities of that cereal were imported

during the year from Thai(Siam), French Indo-China and Burma. To alleviate the situation measures were also taken to enforce the mixing of wheat and rice.

In the field of finance Japan found herself also facing problems of some magnitude throughout the year. The huge 1940-41 budget of ¥10,360,000,00 plus two supplementary budgets of ¥57,683,000 and ¥216,684,000 respectively, represented by far the largest ever passed by the Diet. This necessitated the issuance of bonds aggregating vast sums, the absorption of which was generally satisfactory although lagging behind desired goals at certain periods.

#### PUBLIC SAVINGS INCREASE

As the result of savings campaign instituted by the government in 1939, the total public savings for the 1939-40 year amounted to the enormous sum of ¥10,202,000,000, an increase over 1938-39 of 39.1%.

Money for new industrial and business projects was generally tight during the year, although the tendency was easing a bit toward the end. In order to accelerate the absorption of government bonds, by banks and financial institutions, the government early in July took steps to discourage offerings of industrial stocks and securities. Prices of stocks on the Tokyo Exchange were generally low throughout the year but toward the end of December large scale buying by the insurance companies forced a slight rise in the leading issues. Late in November there were signs of early government control over the stock market with the view of eliminating speculation. This is expected to take definite form early in 1941.

While figures were not regularly issued during the year, showing earnings for various lines of business, it was announced in July that the earnings available for dividends of 93 key business lines had dropped for the first 6 months of the year, over the same period of the year previously. The general course of business for the latter half of the

year pointed to a slight decline for that period also.

### EXCHANGE CONTROL

Foreign exchange was subjected to rigid control, during the year, with new regulations being promulgated late in the year which made it practically impossible to send money out of the country except on urgent business deals. Quotations on the U.S. dollar were maintained at 23  $\frac{7}{16}$  for selling and 23  $\frac{15}{32}$  for buying. Sterling was stabilized throughout the year at 1s. 2d. for selling and 1s. 2 $\frac{1}{2}$ d. for buying.

Serious efforts were made during the year to encourage increased production of gold, subsidies being granted by the government, and the people being forced to sell certain objects of gold in their possession. This action was found desirable when it became evident that more gold would have to be exported for needed materials, due to trade decreases as the result of the war in Europe. Several gold mines, formerly operated in Chosen (Korea) by foreign concerns, were purchased by Japanese interests, during the year.

Increased taxation was necessary to meet the mounting costs of running the government and to cover expenditures attendant upon the war in China. In March fundamental changes were made in the taxation system with the result that ¥720 annual income was the minimum to be taken for individuals and ¥500 for businesses.

All in all the year 1940 was a hectic one for Japan's economic structure. Control and more control became the remedy applied to all and sundry of Japan's problems. Whether or not Japan can 'control' her national economy into the smooth-running machine envisaged by some of her political leaders, remains to be seen.



## Chapter III

# THE JAPANESE CHRISTIAN MOVEMENT IN CRISIS

CHARLES IGLEHART, Ph.D.

To say that the year 1940 in the Christian Movement was a time of crisis is to understate the matter. During that year and up to the time of writing (April 20) the young churches and the schools under Christian auspices have taken a buffeting that has sorely tried heart and muscle. Nor is the end yet. The tensions and the strains that have been begotten of modern world conditions, and of four years of exhausting conflict in Asia and of Germany's amazing *blitzkrieg* in Europe show no signs of easing. Rather if one were to venture a prediction, they are almost certain to go from added crisis to crisis in coming months and years. Amid these storms and swift currents the ship of state in this country during the year under review three times changed helmsmen, and shifted its course so suddenly as almost to capsize. It is still veering in its new directions to destinations unknown.

Small wonder, then, if the Christian movement has had to make adjustments to its environment in thinking and organization and program, such as it has not done for a half century. Nor can the usual canons of judgment be exercised in criticism of the emergency decisions made during the past months. As one leader said: "These are abnormal times, and decisions made now must of necessity be abnormal ones. We shall make only those that are forced on us by circumstances and wait for the time when we can better control the factors of our choice." Another educator observed: "It is out of the question to resist the present trends of our times. But that does not mean that we approve of them or think they will be permanent. We fully expect to return to many of the things that are now having to be given up."

We are still in the midst of these bewildering changes,

and judgments rendered now are likely to be without proper perspective for permanent value. Our sketch this year, therefore, will be largely made up of extracts taken freely from contemporaneous reports and comments made during the year. These not only give a more accurate picture of the unfolding events as they took place, but they register for the record, the interpretations current at the time. For further treatment of most of the matters we shall touch upon, the reader is referred to the English notes in the monthly Bulletin of the National Christian Council, to the last six numbers of "The Japan Christian Quarterly," and to Dr. Brumbaugh's correspondence columns in "The Christian Century." The files of "Japan News Week" are also full of material. We regret that pressure of work and changes of staff in the N.C.C. office have delayed the issuing of the 1941 Japanese Year-book (*Kirisutokyo Nenkan*) which is usually such an invaluable mine of information for the commentator on Japanese Christianity.

#### THE FIRST MONTHS OF THE YEAR

The New Year was ushered in, as usual in Tokyo, by a Watch-night Prayer Service at the Ginza Church, after which the Christians marched in procession across the moat to the Palace Grounds, where before the Nijubashi Gate they kneeled and were led in prayer by Bishop Kugimiya. They then arose and lifted their voices in three *Banzai* for the Emperor and nation. In this simple ceremony there is much that is symbolic of the position of the Christians in Japan today. Their loyalties group in two foci, both genuine and deep,—those clustering about their native citizenship and those about their religious experience. Thus, instead of a circle, their lives must maintain something of an ellipse. Of all formations in nature an ellipse is one of the most difficult to maintain. And it is difficult to appraise as to its perfectness. Outsiders abroad see it as overbalanced on the side of citizen-

ship. But still more, outsiders in Japan think it bulks too heavily of imported ideas and ideals.

In the little ceremony before the Palace the Christians have achieved their balance, which is gradually coming to be understood by Japanese society. Others,—two millions of them start New Year's morning with their pilgrimages from Palace to Yasukuni Shrine, to Meiji Shrine, to War Office, and then to smaller local shrines. The Christians make their visit at midnight, by special police permit. Others follow the immemorial Shinto forms of obeisance; the Christians kneel and pray to the universal God *for* their ruler and nation. To their Western brethren they would say: "We cannot be just like you, but trust us, and let us show that our Christian life is as real as yours. To their Japanese non-Christian neighbors they would say: "We cannot be just like you, but trust us, and let us show that our loyalty to Japan is as real as yours."

#### INTEGRATION WITH JAPANESE LIFE

The matter of integration in thought and practice with Japanese life did not end with the New Year, but was one continuing process during all the ensuing months. The year 1940 was officially the 2600th since the founding of the nation by the first Emperor Jimmu Tenno. For years it has been looked forward to and planned for. If the times had been peaceful it was hoped that there would be many world events held in Japan to add luster to the celebrations. But as it was, with the nation thrown back upon itself with a major effort unsettled in neighboring countries, with the lines of straining expansion pressing out into ever-widening circles it was inevitable that the celebration, confined to domestic areas should take on a decidedly national aspect. All the trends in the thinking and writing of recent years have been in the direction of Japonization as against westernization. And the repudiation of foreign ideas and traditions has been based, not so much on their strangeness or unfitness for



the situation in Japan as upon their innate inferiority. Moral judgment in overflowing measure has been meted out to western nations and patterns of life. Professor Anezaki analyzes this as a general "distrust towards the 'Christian' nations with their internecine massacres and their encroachments on Japan in many ways."; and thinks the reaction away from Western culture more severe than at any time since the Meiji Restoration.

On the other hand it was most natural that Japanese history and tradition should have been idealized almost beyond recognition. The classical literature, with its heroes and events in the early mists of semi-historic times, has been diligently searched for application to the requirements of modern Japan. A striking example of this is the re-discovery of the phrase "*Hakkō Ich'u*." About a year ago it was quoted in an article as having been recorded in the early literature as on the lips of the first ruler of Japan when he ascended the throne. As he set out to quell the disturbances of the unsettled natives who roved along the undefined borders of his domain in central Japan he is said to have promised to bring about a condition of *hakkō ichiu*.

The phrase is one with a content of Chinese cosmology and philosophy behind it, meaning "the eight points of direction and one roof," in other words "complete harmony." Within a few months it was on every lip, in every newspaper, and weaving itself into the literature of the nation. It was identified with the real intention of the "New Order in Asia," which thus obtained a momentum of twenty-six centuries of prestige. Premier Yonai before the Diet said that this principle means "making the boundless virtues of the Emperor prevail throughout the world." And the conditions were to be the complete destruction of the Chiang Kai-shek regime, and "the forging of strong ties in the Far East for economic cooperation and common defence against the Comintern." Later, when Foreign Minister Matsuoka went to

Russia, Germany and Italy in the interests of further political affiliation with these Powers he used the "*Hakkō ichiu*" formula as his text for the new order throughout the world. The term has now come to be accepted as meaning world brotherhood, and as having meant that from the beginning. An example of the treatment of history and of the philosophy of the State by Japanese leaders of thought is the lecture delivered before the ministers of the Kumiai Church by Professor Otani, and reported in the *Kirisutokyo Seikai*. He said in part: "There are twelve fundamental principles of our national tradition and character. These became fixed during the thousand years preceding Emperor Jimmu Tenno." (Here follows the list, every one of which has to do with the Emperor, or "Tenno") "In short, Japan is the only state that has been established by means of the sovereign's virtue and conduct rather than through force of arms, and in which the people are ruled by the virtue of the sovereign. From this point of view there is nothing like it in all the world. 'Tenno' means 'Lord, Heavenly God.' The Tenno is 'god incarnate' because he has come down to this world to govern his land and people in accordance with the divine will . . . . There is no contradiction between the three creative gods of Japanese mythology and the doctrine of the trinity of Christianity. Nothing but the Imperial idealism of Japan is adequate to guide the peoples of China and Manchuria. For the leadership of New China and the management of affairs regarding the Incident we have great expectations of a Christianity properly harmonized with the Japanese spirit. The responsibility of the churches is heavy, and I deeply desire them to carry out their mission."

The reaction in the Christian movement to such trends in Japanese society is not to be wondered at. When everything that is Japanese and that is old is prized and venerated, and when everything that is new and especially that is western is suspect, it is no easy thing for

Christians with a total tradition of scarcely eight decades to find a place for their footing. Nothing could be more natural than for them, also, to scan the early records and to read the classical stories withh a lenient eye if perchance they may find elements there friendly to the faith they hold. At any rate, this has been going on in every church paper and magazine and in numberless addresses and sermons during the year.

### THOUGHT MOBILIZATION GOES ON

The nation has been deepening its grooves of common thinking. The Public Information Section of the Cabinet (Joho-bu) was raised to the rank of a separate Department and housed in the large Tokyo Kaikan. In the Diet session the "indiscreet" interpellations of the veteran session the "indiscreet" interpellations of the veteran Liberal Saito led to his expulsion. Yamamuro's "Common People's Gospel," the one outstanding popular apologetic for Christianity for the past fifty years, and of which a half million copies have been sold, was put under the ban. Its blunt assertion of the monotheistic faith and somewhat cavalier handling of polytheistic practices is distinctly out of tune with the mood of the makers of thought in Japan today. According to the *Teito Nichi-nichi* within two years over three thousand newspapers and magazines have been either suppressed or so discouraged as to have gone out of existence.

### KAGAWA AND TAGAWA

Anticipating later events we may record here that on August 25th Dr. Kagawa, after his evening service in the Setagaya Church, Tokyo, was arrested by the military police for alleged violation of the law through items published in the Kagawa Calendar, and by certain speeches and articles. During the three weeks he and his associate Rev. K. Ogawa were undergoing investigation, the



attitude of the authorities gradually changed from suspicion to admiration and respect. He was released with every evidence of the understanding of the police and judiciary authorities regarding his sincerity of belief and practice, and he, himself, viewed the experience as one continuous opportunity for evangelism. Characteristically, he utilized the time of enforced idleness in devising a "chemical chess," game played with pieces representing the basic chemical elements, with moves according to their affinities in the positions they hold on the spectrum. In introducing and teaching this game he believes he now finds an indirect but real approach to the teaching of monotheism.

After several weeks spent in quiet on the island of Toyoshima in the Inland Sea, where he is developing a tuberculosis settlement he again gradually resumed his speaking in the Osaka region. He joined the deputation to America and sailed with the purpose of making an unhurried visit to the churches there.

The influential laymen, T. Tagawa, M.P., the head of the Christian Literature Society and a fearless advocate of friendly relations with China was arrested, tried and found guilty of utterances disturbing the national policy. He, too, convinced the court of his high character and his sentence was imposed without detention of the person.\* These are instances of the tightening controls of thought and speech operating during the past year.

When the church leaders met in Kamakura in late February for a post-Madras conference it was apparent in every section that Saul's armor would not fit. The pronouncements of section after section had to be viewed and re-viewed in the light of actual conditions and environment in Japanese society now. Secretary Ebizawa reported the issuing of a series of pamphlets for the times

[He appealed the sentence, which therefore is not in effect, even with stay of execution—awaiting decision of a higher court.—Ed.]

with the following titles: "Christian Evangelism in the Emergency," "The Responsibility of Advancing to Continental Evangelism," "Movement to Serve the Nation Spiritually," "Christianity and the New Era," "The Building of the New Order and Christianity" etc.

Writing in the April Quarterly the same author explained the series by saying: "Such being the general atmosphere our Christian leaders naturally have had to take an attitude to meet the actual situation, so as not only to maintain and protect the vantage ground already held, but also to seize the opportunity to explain and propagate the Christian religion even at such a time as this."

He adds a warning against misunderstanding translations or fragmentary phrases without context on the part of westerners, and pleads for a sympathetic understanding of the position of the churches. The same issue of the Quarterly carries the report of a sermon by Dr Kagawa finding a synthesis between Christianity and the myths of the *Kojiki*,—the earliest classical records. After having selections read from them he said: "Careful study reveals the great faith of the ancients of Japan. Jimmu Tenno's god and the god of the ancients was the Creator of the universe, a god in whom even Christians can believe." After a summary of the qualities of the Japanese spirit found in the *Kojiki* he continues: "Of this great spirit Japan can be proud. This spirit is not to be confused with the spirit of Jesus. It is not the same, nor does it compare with His, but when we build on it the religion of the Cross we have a faith that will endure." Here we have something very nearly approaching the construing of the best of the ancient non-Christian literature as a possible Old Testament for the faith of the "Younger Churches"; a thing that the western framers of the Findings at Madras held should not be, but which with almost unanimous agreement the representatives of those churches themselves seemed to take quite for granted as a natural future development.

It requires a little more sympathy to follow the reasoning of Professor Hiyane, the much loved and trusted teacher of Comparative Religions at Aoyama Gakuin Theological School when he writes in the January issue of the Quarterly: "Nationality exalteth a religion. Christianity will prosper because we believers are citizens of Japan . . . . In being conscious that we are Japanese subjects we render a great service to Christianity, and at the same time strengthen our faith . . . . Perhaps it is not a dream to hope that we Japanese may be able to propagate and preach the Gospel to the world more vigorously than others, in the same way that we did Buddhism and Confucianism. Our obligations toward Christianity are great; whereas the Christians of other nations have in their recording of history marked the commas, we Japanese Christians must now as a final touch write the period."

#### THE CHURCHES AND SHRINES

This brings us to a word about the Shrines and the life of the churches during the past year. We have here today a complex area of thinking and practice and feeling, with some new factors developing under modern pressures, but with many of the elements the same as in the early days of Meiji when the controversy waged throughout Japanese society. In those days, too, with Professors Inoue and Kato taking the lead it was contended that Christians were disrespectful to ancestors and to national deities, and that there could not be any synthesis between Christianity and the older faith. Others interpreted the ceremonies at local and larger shrines as something apart from religious belief and called for full participation. Still others held that these ceremonies are super-religion, and that they make demands over-arching all individual religious affiliations. Those three positions still are vocal today.



In reacting to them the Christians in the early decades took a more aloof position than they do today. With a few exceptions there was no open breach, but Christians, separated from community in many other regards absented themselves from the ceremonies centering around the Shrine. They certainly drew the line at placing miniature shrines or god-shelves" within their homes, even though this position often cut them off from the ancestral tablets and their daily care, which constituted the life-line with the past of the family and the nation.

#### CHRISTIANS' CHANGED ATTITUDES

As the decades have moved on Christians have ceased to consider themselves as outlaws of the community life. They also have the clear dictum of the government that the ceremonies at the shrines do not involve any theological considerations, nor religious commitments. There is also in the Japanese heart a feeling of intimacy with the dead and a tradition of spiritual commerce with them, either at their graves, or at designated places where their spirits are believed to dwell or visit. This is a hard thing for westerners to appreciate, but it is a fact which to the Japanese Christians does not seem to involve any conflict with their religious experience. A few weeks ago, on the thirteenth anniversary of the death of Bishop Honda a large number of ministers and laymen gathered at the grave in the Tama Cemetery and after prayer addressed him through their representatives with the good news that his life-long desire for the union of the Protestant churches had finally come to accomplishment. The company dispersed with the evident feeling that they had met and conversed with his spirit. A growing practice at the Yasukuni Shrine in Tokyo is the assembling there once each year of the children of men lost in service. For weeks the children are prepared in heart for the meeting with their father. They are encouraged to address him vocally and to listen for his words of en-

couragement and blessing in reply. He is there as the spirit of a deceased one, and also as *Kami* to which state he has been elevated by virtue of his sacrifice for the nation. It is all baffling, but here it is, a deep phenomenon in modern Japanese life.

With every war the ceremonies at the Shrines have become more and more elaborated, and therefore Christians have been confronted at more and more points of their living and thinking with the necessity for a rationale of their meaning and relation to religious faith. Ten years ago in the pronouncements made by the special commission of the N.C.C. and in the pamphlets written at that time we can see that the official position of the churches was to demand a separation of the bowing ceremony before the shrines on national holidays from practices in the ceremony which clearly connoted religious worship. These practices are the making of offerings, the reading of prayers (*norito*), and particularly the issuing, for a consideration,—of charms of paper or wood intended to be taken home and placed on the god-shelf for worship but practically for good luck. The charms issued in the name of the Great Shrine at Ise are in a class of sanctity by themselves. They are known as *taiima*, and may be obtained through designated distributors without the necessity of a visit to the shrine itself.

#### "TAIMA" IN THE HOMES

During the past year the Bureau of Rites and Ceremonies of the Ministry of Home Affairs was raised to the status of a Department and given a large budget for the extension of the *taiima* distribution into every home in the land. This is to be done through the Neighborhood Associations. In the meantime with the passing of the years the Christian leaders and the rank and file have made their spiritual adjustments with the ceremonies as they are, since there is no likelihood of the government taking any steps to change them. They attend the rites when

called on to do so. And more and more they voluntarily make visits to shrines. This seems so spontaneous that we cannot escape the conclusion that in the mood of the place, with its immemorial traditions of awe and veneration, and with its atmosphere of spiritual aspiration there is a vehicle provided which Japanese Christians feel to be not unworthy to carry an out-reach of soul, and even of prayer to the God of Christian experience. At any rate, those who go say that this is the case, and they should know.

But over the *taima* the Christian leaders are hesitating. If they were Catholics the issue would not be so great. Prayers for the dead, veneration of the saints, and household shrines belong in that tradition. For Protestants the case is different. Necessary as an increased integration of religion in the home is felt to be, it does not follow that a spiritual Christianity will be promoted by the setting up of a god-shelf, every tradition of which belongs to the Shinto religion, and the placing there of the *taima* for the national shrine. So, much of the thinking of the church people over the shrine problem during this past year has been over this particular issue of the carrying of the charms into the home; and it is in this region that future strains are expected to come, if anywhere.

#### "TONARI GUMI"

We have referred to the Neighborhood Associations (*tonari-gumi*). They are a revival of an agency of primitive Japanese community life well suited to the present demands for more coherent disciplines in society. Adjacent households, varying in numbers from two or three to several hundred, but usually about a score are organized into this simple unit of the *tonari-gumi* with a chief appointed by the government authorities. He is held responsible for the welfare of all the households in his circle, he issues the tickets for the distribution of food,



fuel and other controlled commodities, and he reports on the progress of the group in national service,—and if need be in its corporate thinking and attitudes. Anyone can see at a glance what a servicable instrument of regimentation such an organization may become, and how its successful development will narrow the area of freedom of thought and action of its members. If a *tonari-gumi* headman issues *taima* to his households the neighbors will know whether they have been enshrined in suitable god-shelves or not; and they will know whether the specified veneration twice a day is being carried out or not.

### THE SHRINES OVERSEAS

The question of the shrine problem in other parts of the Japanese Empire falls without the range of this survey. But we would not be thought to be overlooking its acute gravity. Any study of this matter must take account of the fundamental differences between the attitudes, reactions and procedures of Japanese Christians within Japan in relation to ceremonies at shrines for which they feel a sentimental glow of affection, on occasions of national import that stir their hearts with patriotic passion, and that of others to whom the practices are not only culturally and spiritually strange, but are intended to be a test of submission to authority. The difference is about as great as between riding in a car and being run over by it. Yet this distinction has been largely overlooked in even such thorough treatments of the matter as was had at the Madras Conference, and later in the columns of the *International Review of Missions*. Even the Japanese Christian leaders, themselves, do not seem able to feel full sympathy or appreciation of the difficulties of their brethren in Formosa, Korea or other adjacent regions in facing this ordeal.

### CHRISTIANS AND NATIONAL SERVICE

While Christians have thus been pushing the root-

tips of their thinking and feeling deeper and deeper into their own past, they have also been more and more smoothly adjusting themselves to the demands for national service. Not that they earlier showed any attitude of protest, but now their tempo of patriotic support seems quite in step with the rest of the community and society. Of course we must remember that it is not a merely sentimental thing, this getting the country on to a settlement. It is a matter of stark necessity for life; and in such times of grim need of the larger society the Christian churches in any country have been accustomed to respond. Through the Emergency Service Commission which is linked up with government agencies the churches have been busy with ministrations to widows, orphans, wounded and unemployed. Lectures and courses of addresses have been set up in churches and schools. Nearly one half million Yen has been given and spent in this way during the past two years. Especially on the first of each month, "New Asia Day" have the churches stressed the spiritual and idealistic elements of the present national undertaking.

#### THE NEW RELIGIOUS BODIES LAW

Our Year Book for last year reported the process by which the heightened disciplines of Japanese society had led to the enactment of a new Religious Bodies Law. Repeatedly in the past the government had attempted to codify the regulations under which any and all religions should operate, but always the Constitution stood in the way. In the Meiji tradition there is a distinct strand of liberalism, and it is protected in the national basic law by an article granting to all subjects the rights of individual belief and practice within the bounds of civil law. Therefore this has always been successfully appealed to, chiefly by the Christians; and always the law has been defeated in the Diet. But strictly speaking no interpretation of the Constitution can properly prevent the en-

actment of a law governing the organization and functioning of religious bodies, so when the new measure took this form, and when it had with it all the pressures for social control it passed the Diet in 1939 and became effective law on April 1 of this past year.

The only English translation thus far given official sanction was prepared and appeared in the Year Book last year. Also interpretive material was included in Dr. Holtom's survey of the religious situation in 1939. We, therefore, are not concerned at this time with an analysis of the provisions of the new legislation. But, in the midst of later developments toward church union we must not lose sight of the fact that this law is now in operation, and that under its provisions any united church or any churches which stay out of the union, must function. So it is of the highest importance to all Christians in Japan to know its real intent and the probable effect of its operation on our church organization and life.

The situation in April (1940) was thus reported in the National Council Bulletin: "A new special committee was appointed to carry on investigations and negotiate with officials in the Religions Bureau. This committee was organized with Rev. Suehiko Noguchi, chairman, and Mr. Kurihara, secretary. Messrs. Tomita and Ebisawa were asked to serve as advisers. Several meetings of the committee have been held and of its executive committee, and numerous conferences have been had with various government officials. Particularly difficult situations arise in the remoter prefectures where the officials have little knowledge of Christianity. In this connection much importance is laid upon the organization of church councils in each prefecture.

Earlier assurance that the smaller denominations could secure full recognition as denominations (kyōdan) seems to have been ill founded. The great Buddhist and Shinto sects felt it quite inappropriate that small Christian groups should have exactly the same recognition as



their own, with the head of the church on the same basis as the heads of these great bodies. The Religions Bureau tends to share this feeling, and not without some reason, is pressing for union of smaller groups wherever that is possible. It has been definitely stated that the minimum should be 50 churches and 5,000 members. This would permit full recognition only for the Nihon Kirisuto Kyo Kai (Presbyterian), Methodist, Kumiai (Congregation), Seikokai (Episcopalian), Baptist, and the two branches of the Holiness Church. Tax exemption for parsonages not a part of the church building itself seems definitely out, and the whole problem of tax exemption is not entirely clear.

No denomination has, so far, had its application for recognition approved. Even the largest denominations are being asked to make many changes in their constitutions and by-laws. Negotiations are being carried on constantly and all the churches, even the few not members of the Council, are on the whole working together very closely in the recognition that any false step by even a small group would embarrass the whole Christian movement."

#### PROSPECTIVE EFFECTS OF NEW RELIGIOUS BODIES LAW

A very balanced appraisal of the probable effects of the new law on the churches was made in the August Bulletin by Rev. Darley Downs. He wrote:

"There has been much speculation both in Japan and abroad about the probable effects of the new religious organizations law on the Christian movement.

#### NOT HOSTILE TO CHRISTIANITY

There have been some in Japan, and apparently even more abroad, who have feared that the law had been deliberately formulated with a view to emasculating, if not stamping out, Christianity. A moment's reflection on the fact that Christians are less than  $\frac{1}{2}$  of one percent of the total population should make it apparent that control or

suppression of them could hardly have been the basic purpose. It is quite plain that the great Buddhist and Shinto sects were the main objective.

Nevertheless, Christianity is specifically included in the law's provisions, and it is important to know whether it was framed with a hostile intent, and whether it is being so enforced. Only a very few of the officials in the Religions Bureau of the Department of Education are Christians. Some are ardent Buddhists and Shintoists. Church executives have had months of complicated and often annoying negotiations in trying to work out papers for registration satisfactory to the Bureau. Nevertheless, on the whole there seems no conclusive evidence of actual hostility. On the contrary, the heads of the Bureau have been definitely sympathetic and friendly from the period of the drafting of the law right up to the present.

#### Higher Standards for the Ministry

The Salvation Army and some of the smaller, ultra-conservative sects were troubled by the requirement that ministers of recognized bodies must have two years of professional training above Middle School. As it now appears that none of these will be given recognition in any case, their concern is irrelevant. With each group registered as a *kessha* (congregation) this requirement will not apply. For the larger denominations, government cooperation in maintaining high standards of education for the ministry surely should not be lamented. Trained lay leaders can still be used to assist pastors and as heads of independent preaching places; which however will have to be registered as *kessha* till they attain the strength to qualify as recognized churches.

#### More Accurate Statistics

One of the most serious problems of the whole Christian movement has been the distressingly large proportion of absent members on the rolls of nearly every church in the country. Literally thousands were being reported every year whose whereabouts were unknown. Many are

doubtless dead. Others have joined another church without reporting to the church in which they were baptized. Others have become too luke-warm in the faith to be properly counted as Christians. Under the new regulations only those whose addresses can be checked may be reported as members. This will mean a vast falling off in total membership reported; but it will surely be a healthy thing for the church. For one thing pastors will really get busy at trying to locate absent members. Again new churches and churches that have been conscientiously revising their rolls will no longer be statistically overshadowed by old churches with two thirds of their members absent.

Every church in a recognized denomination must have a fully qualified pastor and no one can any longer be registered as pastor of more than one church. This will, of course, mean a reduction of the number of churches; but it ought also to mean that renewed effort will be made to supply pastorless churches. Some will be closed that probably ought to have been closed long since. Some will have to register as *kessha*.

#### PROMOTION OF CHURCH UNION

Before the passage of the law hope had been held out that at least the twenty three member denominations of the Council would be given recognition. As has been noted in these columns this was first reduced to the seven largest and seems now to be assured for only four. There is surely much force in the government's contention that a group of less than fifty congregations and 5,000 members is too small to be recognized as a truly self-sustaining church. It is also not unreasonable to insist that the proportion of foreign aid in the total budget be so small as to give reasonable assurance that the church could survive if such aid were cut off.

Naturally, then, the government has urged church unions as the solution. Unions effectuated solely under



government pressure could hardly be expected truly to strengthen the Christian movement; but so many of the smaller denominations have such natural affiliations with each other and/or with one or another of the "big four" that it seems a reasonable hope that healthy church unions may result.

#### OTHER EFFECTS

Since the earliest stages of the drafting of the present law, the government has turned to the National Christian Council as the natural representative of the whole Protestant group. It appears likely that as the enforcement of the law proceeds this tendency will continue. This magnification of the Council is welcomed by those who feel that a strong and inclusive central organ of Protestantism is in the interest of the whole Christian movement.

As each recognized church will want to be able to report just as much property and as many related institutions as possible, there will be pressure for the transfer of any still held in mission shadan (legal property holding bodies). Many will feel this to be only a belated carrying out of what should have been done long since.

Missionaries will be affected only as they are pastors of churches. There is no obstacle to either men or women missionaries being so registered, and some of the pastorless churches may be retained as churches by this means.

While no one can really say what the disadvantages of churches registered as *kessha* will prove to be; it may be said that apprehensions of interference and inconvenience have markedly lessened during the year. They will, of course, lack the right of appeal to the Department of Education enjoyed by recognized denominations, and will be subject to the control of the prefectural governor and local police."

### THE CHURCHES AND SOCIAL CONTROLS

From the above one can read between the lines the steadily tightening control over thought and organization which the larger society in Japan has been putting upon its members. And, for the most part they are controls to which all fairly readily submit as proper and inevitable. In the case of the application of the Religions Law, before its enactment many rosy promises were made verbally. But once law it became quite rigidly effective and the generous interpretations were largely forgotten. Furthermore, to cover unforeseen situations the Ministry of Education began to add special provisions until there were almost a hundred of them before summer. To make the matter more complicated every one of the more than fifty prefectures began to weave its own web of extra precautionary regulations around the local application of the law.

One other aspect of government control which needs to be kept in mind is that regulation of thinking and behavior is not finished with the Ministry of Education under whose aegis religious and educational organizations carry on their work. There is the Ministry of Finance to be adjusted to upon all matters of taxes and property. The local police who may at any time become interested in any of the activities of the church operate within the Ministry of Home Affairs will have something to say. Christian social work comes under the authority of the Welfare Ministry. If there should be an infringement of any of the myriad regulations serious enough to warrant legal action it would come within the purview of the Judiciary Ministry. And one never forgets the super-authority of the military police who are accountable to none of the Ministries we have mentioned, and who are particularly concerned with the thought life of the nation. All this sounds worse than it is in practice, for fortunately, in Japan as elsewhere common sense and mutual understanding come into play, and things do go on.

But it explains the intense preoccupation of all the churches during the first half of the year in the technique of adjustment to the new government molds into which their organizations were having to be re-poured.

### THE SUMMER CRISIS

Dr. Mayer, writing the story of the churches for last year's Year Book used these words: "For the Christian churches in Japan it has been a year of comparative calm. The pressure which seemed to rest upon the Christian movement,—no doubt not really so great as imagined,—has been largely removed. The churches are again functioning normally." Happily that was so a year ago, and even during the first half year of 1940, along which we have been leisurely ambling in this survey, it might be said in a measure to have been true. Although all the pressures and strains we have been noticing were real, yet they did not threaten immediate break in any direction.

The political life was, if anything, more placid than had been the case for many months. The Abe government in January gave way to one headed by the moderate Admiral Yonai whose sympathies with America were well known. The abrogation of the Treaty of Commerce and Navigation on the part of the Washington government, instead of stirring Japan to retaliation seemed to be leading to a more mild policy which might almost be viewed as "appeasement." Then suddenly somewhere in the political life of the country (or was it in Europe?) a dam seems to have been swept away, and almost without warning the currents went swirling into new channels.

The talk of unifying the political parties was focussing upon the popular figure of Prince Konoye, the Cincinnatus of the nation, who from his villa in the suburbs of Tokyo was apparently waiting for the demand to become more insistent, when overnight he was summoned to the Palace to take office once more as Premier. It was not



till eight months later that the ban was lifted from the news that the leaders of the god-sent troops, spearheads in the assassinations of 1935 (and finally acquitted by the Supreme Court in March 1941) had laid plans for another more thoroughgoing *putsch* for July 5th, which had been discovered and prevented just in time. The placidness of the earlier months had been only on the surface.

With the new government came the beginning of talk of a "New National Structure," and the names of men who have long been associated with reactionary political and social changes of a radical nature began to be seen freely in the press, and their faces on public platforms. Under the new Foreign Minister Matsuoka the international orientation immediately swung away from Great Britain and America toward the Axis Powers, now carrying all before them in Western Europe,—a trend that was to come to climax in September when the military pact was signed and published. During the summer there was a wave of fear of espionage on the part of foreigners in Japan, and every organization that had any close relations to British or Americans came under suspicion.

#### CHRISTIANS HEAD INTO STORM

The tide washed against the Christian community first in early August and struck the Salvation Army. During the Diet session in February the ultra-nationalists had put the organization on the rack for being a puppet of British policies. The use of military terminology, too, and of uniforms was distasteful to the authorities. So an investigation was ordered. With the headquarters in London it was inevitable that reports should be made, and in these there was found material that was at least a technical infraction of the present emergency espionage laws. The price of avoiding a criminal trial for its seven officers was the elimination of the foreign missionaries and the severance of all financial relation to the West.

The Salvation Army took the name Salvation Band and issued a public statement of its re-organization as a purely Japanese body with its program oriented to national ends. Later, however, as developments toward church union have progressed and the extreme pressures have let up this organization has again been able to re-set its central aim as that of evangelism and is now applying for full inclusion in the new church.\*

In the meantime within the Christian movement there had been going on a trend of great significance in the present crisis. For years a group, largely laymen, but with some ministers of independent churches included, has been agitating for drastic changes in the organization of the churches. They have had two main planks in their program,—one emphasis has been on financial independence from the west, and the other one has been on church union. After the America Alien Immigration law was passed some of these same persons all but divided one or two of the denominations on this issue of declining all financial help from the "sending churches." Ever since, in what is now called the *Doshikwai*, or Christian Brotherhood they have been energetically promoting the total independence of the Japanese Christian movement.

This same group with a few leaders of the denominations, has been the driving force of all recent movements for church union. Both within the National Christian Council and without it they have kept up the pressure until a reluctant assent was obtained from most of the denominations. A commission has been in existence in one form or another for a decade, but it has always seemed to suffer a kind of muscular paralysis which prevented real action. The *Doshikwai*, however, is made up of men and women who are in deadly earnest over this thing.

(\*) In the recital of the events of the summer, autumn and early winter we are drawing freely upon our notes written at the time for the October and January issues of the *Quarterly*.

They also are patriots. It is largely the influence of their leaven that has occasioned the increasingly frequent expressions of patriotism and of national obeisance in Christian bodies. They make suggestions and set up tests that not true Japanese feels he can decline to accept. Thus in a number of instances it is the Churches that have been in the forefront of the present "spiritual mobilization." Since several of these leaders in the Doshikwai have intimate access to government and military circles they have naturally taken on the function of go-betweens,—a situation that has its advantages, but also its embarrassments.

#### BEGINNINGS IN CHURCH CIRCLES

On Aug. 6 about fifty church leaders—including the Doshikwai group,—met in Tokyo and discussed the growing emergency. That day the detention and investigation of the seven chief officers of the Salvation Army had been officially announced, and there was a sense of deep concern among all present. Some counselled a thorough "renovation," with the dissolution of all existing church organizations, and the making of a fresh start in an autonomous Japanese Christianity. This extreme view did not prevail, but the meeting went on record as believing that the churches should teach the "Imperial way" and should make every effort to undergird the new national structure.

Again on Aug. 15 a meeting was held of a still more representative nature, with all the denominations included. At this time the matter of financial independence was taken up and it was felt that this aim should be set before the churches at once. On Aug. 17 another meeting in Tokyo took up the various phases of the Japonization of Christianity. It was decided to set up an emergency body, a sort of general headquarters with the Japanese members of the executive committee of the National Christian Council as the nucleus, and including repres-



entatives of Christian agencies affiliated with the N.C.C., and also of Christian schools, to a total number of about eighty. This plan was presented the same day to a meeting of the executive committee of the N.C.C. and was approved. Bishop Abe the chairman of that committee was named as convener of the emergency organization, and there after maintained day by day contact with the various elements in the Christian movement, and presided over many meetings,—a total of twenty-six between August 6 and September 2.

At the Aug. 15 meeting leaders of the Episcopal-Anglican church (Seikokwai) reported their fears of a general investigation of their denomination and of others following the precedent set by the case of the Salvation Army. On Aug. 20 the executive body of that church (*Kyomu-in*) took action cutting off any financial relation to the supporting churches abroad and relieving the foreign missionaries of places of executive authority, both general and local throughout the denomination. This again caused great apprehension among the other churches lest it become a precedent. But thereafter there was no further similar pressure upon any other churches.

During the last week in August many bi-lateral meetings between leaders of the denominations in varying combinations were held, and understandings deepened regarding the possibilities of church union. On Aug. 26 a large meeting was held. At that time there seemed to be a deadlock between the advocates of full and immediate union and of a modified plan of federation looking toward a later complete amalgamation. On Aug. 29, however, the meeting appeared to register a much greater degree of unity in thought and feeling, and tentative conclusions were reached, contingent on the attitudes of the leaders in the Kwansai region. These leaders met in Osaka on Aug. 30 and reported a favorable verdict for church union.

It was on Sept. 2 that the final meeting of this series took place in Tokyo. At that time complete harmony was reached. Following the procedure of the "new order" no votes are taken in such sessions. Discussion continues until the chairman senses agreement upon certain principles or issues. These are then announced by him or acclaimed by the meeting. The members of this particular session at its close sprang to their feet and pledged themselves unanimously to a two-fold program for the churches—financial independence from the aiding churches abroad, and the union of all the Protestant bodies in Japan. On Sept. 6 the N.C.C. Executive Committee approved the resolutions embodying the two principles and added a resolution of gratitude and appreciation for the contribution made by the missions in the past to the growth of the Japanese Christian movement.

On Sept. 6 representatives of the thirteen nation-wide Christian agencies affiliated with the N.C.C. met in Tokyo and took up the matter of their future. They decided to recommend to their respective bodies some plan of inclusion in the proposed new united church. Details were not worked out, but the suggestion was that there be groupings,—social work, medical, youth, women's work, overseas evangelism, religious education, etc.,—within the large federal unit, which in turn would be a constituent part of the central organ of the new church. Although no one yet sees the pattern clearly, it is hoped by some such plan to escape the danger of the sublimation of all distinctly Christian bodies in the great national groupings for various types of work and activity in the new state structure.

(At the time of writing no further progress has been made toward a clarification of the status and organization of these affiliated agencies,—nor of the foreign missions,—in the new church. The task of achieving a sublimation of differences, denominational, theological, ecclesiastical and institutional in a common church pattern has so absorbed the energy of the Christian leaders that other matters, important as they might be, have had to be pushed ahead for later settlement.)

On the same day the executive committee of the National Christian Educational Association went into session over the situation. The close parallel between the recommendations they then made and those of the church leaders indicates an unavoidable reaction to the same pressures both within and without the Christian movement. They adopted a four-point program to be submitted to all constituent educational institutions. (a) Complete financial independence. (b) The replacement of foreigners by Japanese in all places of executive authority within the schools. (c) The majority of all boards to be Japanese. The heads of Christian schools throughout the country were called together for a special meeting in Tokyo on Sept. 7, at which time they listened to the report of the executive committee of the Association, but as they were not officially organized to deal with such matters no action was taken. It would be a mistake, however, to conclude from this that no understanding as to common action was reached, either on these four points or on others of more far-reaching consequence to educational missionaries, and their work.

The place and work of the missions in all these impending changes was finally bound to come up for study and conference, as it could not be avoided as a pressing problem involved in the other policies being adopted throughout the Christian movement. On Sept. 14 an informal meeting of about twenty Japanese Christian leaders was called to discuss this one range of questions. There were laymen and clergy, men and women, churches and schools represented. No foreigners were present, and thus the overtones in meaning and background of the conclusions reached are not susceptible of objective reporting. No resolutions were drawn up so that there is no official text to go by. But in brief the agreement reached was as follows: (a) There will be individual cases of missionaries who as foreigners may find themselves in local difficulty at this time of misunderstanding.



They may have to adjust their work or residence temporarily. But two or three of the church leaders in Tokyo, designated for this service, will be ready at a moment's notice to render every help possible.

(Messrs. Abe, Tomita and Chiba were so named). (b) In the case of missionaries who consider that under all the circumstances their contribution to the life and work of the Christian movement in Japan is ended, and who feel their presence to be rather an embarrassment to the work, the Japanese Christian leaders think it would be no kindness to ask them to remain. (c) For those who elect to return home the authorities of the Japanese churches concerned will exercise every effort to the end that with as little inconvenience and loss as possible they may be reintegrated in Christian work in the sending countries.\* (d) To those who feel that they wish to remain and go along into the future with the Japanese Christian movement the leaders will extend cordial cooperation and afford every protection possible in case of need.

This informal gathering was followed on Sept. 17 by a special meeting called by the chairman of the N.C.C. of all the missionary delegates to the Council. At this time he communicated the general consensus of opinion of the Japanese group. He also expressed the view that in order best to integrate with the life of the new united church some closer-knit inter-mission organization might be needed, though each mission, also, would make its decisions and maintain its traditional relations with its own Japanese church group.

#### REGARDING PROCEDURES AND PRESSURES

Subsequent to the general meetings indicated above, there occurred a good many meetings within each denomination, both for making reports and for giving effect to the recommendations made. These were not casual

\* The generally circulated text which appeared in the Japan Christian Quarterly for October 1940, p. 320 misconstrued the meaning of (c) by error, and the present rendering has corrected this.

or accidental. They were a part of the understandings reached in the informal conferences, and they were pursuant to the technique followed in the whole amazing revolution then going on. One heard on all sides the expression "hammered into one ball" (*utte ichi-gan*) as the object and the method of conference. In these almost continuous meetings of August and September the corners of difference were rubbed off while pressures without and within tended to form a solid amalgam of unity. It seemed to be becoming irrelevant to cite the traditional views of individuals or of groups, for they were fast being lost in the new blend.

There may have been criticism of the unauthorized leadership of certain individuals in the various Christian groups. And those who were not present at the Tokyo or Kansai meetings and were outside the process of assimilation of those weeks may have considered the actions irresponsible. But it is doubtful whether under the circumstances any better procedure could have been found.

It is also impossible to weigh the precise degree of spontaneity and of coercion in it all. To loyal citizens of a country in its fourth year of a life and death conflict no sharp line between these two can seem real. Irresistible currents are still sweeping the members of the Christian movement, who cannot live in a vacuum just because they are Christians. Those who are aware of the meaning of the present events do not care to wait till freedom of action becomes impossible. Fortunately the authorities in other departments of government as well as in that of Education where the Christian churches and schools are related have afforded a definite zone of freedom both in respect of organization and in point of time. The leaders have been taking voluntary action within that zone, but they are not unaware of what lies without it. Furthermore, there has been continual liaison and understanding in relation to the government authorities.

Perhaps a fair transcript of the situation as we viewed it at the close of the year may be drawn from our jottings in the *January Quarterly*.

#### THE OCTOBER DENOMINATIONAL MEETINGS

A period of incubation took place from the latter part of September till the middle of October. During that time the changes proposed by the smaller groups of leaders were carried into the church press, and down through the church bodies to the entire membership. Also preliminary conferences of all sorts were held looking toward the various denominational meetings scheduled for Tokyo during the week of October 10-17. Virtually every one of the major denominations held its authoritative assembly at that time and took action on the three major issues before all the churches: self-support, internal re-organization, and church union, with the implication of changed relationships to missions.

*Self-support* was not only stated as an objective, but the 1941 budgets for the respective denominations were actually made without any dependance on foreign aid for recurring work. This clean-cut action is in such contrast to the ineffectiveness of all plans hitherto made for a gradual reduction of grants that it testifies both to the pressures put upon the churches by the weight of public opinion and to the determination with which the churches had come to face their own rather grim but challenging future.

*Internal re-organization* was a major problem, particularly for the "Big Seven" denominations that would ordinarily have qualified for separate government permits, and which still would do so in case church union did not succeed. They went ahead as though their applications were to be acted on separately, but the patterns of the respective groups indicated not only that they had all been in conference with the same Ministry of Education



in arriving at the form agreeable to the government, but that those authorities had in mind harmonious if not identical regulations for all the churches which, once adopted separately, would provide a natural basis for the construction of the new united church. The smaller denominations began their orientation toward one or other of the larger ones or toward an amalgamation of several that might constitute together a qualifying unit in the new order.

*Church Union* was the central problem for all. And all ended by voting for inclusion in the new united church. (In all these matters an exception must be made in the case of the Episcopal-Anglican Japanese church, the Seikokwai, which did not yet hold its General Assembly, nor take any official action). In some cases there was at first a tendency to limit or qualify adherence to the new movement or to send delegates to the new commission under instructions. But in the end all gave unconditional support to church union and elected delegates with authority to make an effective plan.

#### THE OCTOBER SEVENTEENTH CELEBRATIONS

The Laymen's Rally at Aoyama Gakuin in Tokyo on Empire Day, October 17 proved, as planned, the climax of all this rapidly changing panorama of church life. Not that anything was determined at that time, for it was merely a public mass meeting. But it was made the occasion for the announcement of the "new order" in church circles, and it gave the stamp of permanent commitment to the new policies on the part of all the denominations. The day was bleak and threatening, with some sprinkling of rain, but in the morning almost ten thousand persons sat through the long worship service, most of them on their heels with thin matting on the hard ground of the wide playing field. Fifteen hundred students formed the choir. The organization, of course, was perfect, and the program was carried out without a hitch. In the after-

noon again six or seven thousand gathered, and the Manifesto was read which embodies, together with a pledge of loyalty and of re-doubled self-sacrifice in this crisis, the affirmation of intention to unite in one Protestant Church of Japan. In the evening a thanksgiving and prayer service was held. Thus, with almost incredible swiftness and thoroughness the plan of revolutionary changes laid out by the church leaders in late August has moved toward accomplishment.

### CHURCH UNION IN PROCESS

The last of the denominations voted for union on the sixteenth of October. On the seventeenth the Manifesto was read. The next morning, the eighteenth, the first meeting of the new Commission was held and the making of a Plan was begun in earnest. Representatives from twenty-nine autonomous denominations were in attendance. In the future a good many of these will be fused in larger groupings; such as the Methodist Protestant Church with the Japan Methodist Church, and the Evangelical Association, the United Brethren and the Disciples with the Congregational Church. All told there are expected to be about ten groupings. Representatives of the Episcopal Church came with the request that they be admitted as observers until such time as their church might further clarify its thinking and decisions regarding corporate union. The Commission organized with Bishop Y. Abe of the Methodist Church elected chairman and Rev. M. Tomita, Moderator of the Presbyterian-Reformed Church, Vice-chairman. Rev. A. Ebisawa of the Congregational Church was chosen Secretary (later succeeded by Rev. K. Tomoi of the Baptist church), and Rev. T. Miyakoda, General Secretary of the National Christian Council, Executive Secretary.

The work of the commission was divided among four sub-committees dealing respectively with organization, finance, creed and orders. The chairman of the first was

Rev. K. Fujioka (Methodist), of the second Dean C. Yamamoto of Waseda University (Presbyterian), of the third Rev. M. Saba (Presbyterian) and of the fourth President Murata of the Japan Theological School (Presbyterian).

ORGANIZATION. The spade work for the entire commission had to be done by the sub-committee on organization. Although no final reports had been made it was understood that the main outline was to be one of federal union. One director (*torisha*) was to give unity to the entire structure. In all likelihood he would exercise only the functions of a moderator. But this would have to be by an understanding within the organization, since the government will look upon him as responsible for the conduct and management of the affairs of the entire church. It was not decided whether he should be a full-time officer on salary or a part-time moderator.

There was to be a council under the *torisha*, made up of one representative (*sanyo*) each from the constituent bodies,—presumably ten. This would necessitate one more meeting of these former denominations for the choice of their councillor. Thereafter the perpetuation of this body of councillors must be provided for. The mood seemed to be against any plan which would call for recurring meetings of the former denominations. And yet so long as the sub-groupings within the church maintain representation on the council they are likely to wish to meet periodically to express their corporate desires. This area of the degree of substantiality and permanency of the sub-structures has been one of the chief regions of debate, and the matter has not yet been completely determined. It should be said that the earlier predictions of some leaders that all these intra-mural walls would be down in one or two years is now shared by no one. We are hearing it said that possibly ten years may be required for total unification within and without to be achieved.

It is in the regional organization that the real interchange of life in a single organism is expected to develop.



Each of these eleven geographical districts (*kyoku*) is to have a single chairman and one common administrative body, with committees regulating the activities of all the churches within it. Thus it is hoped that in the council there will be official protection of essential elements of diversity, while in the district the churches will achieve a practical unity. In the natural processes of propinquity the local churches will gradually learn to meet situations involving exchange of members, transfers of ministers and amalgamation of duplicating bodies long before such principles would be acceptable in the abstract. Every one of the local churches, however, is to retain some degree of relationship to its own former denominational group. This will probably be by numbers, one to ten, rather than by a continuation of the use of the old name. There is to be but one common name for the whole church.—“The Church of Christ in Japan.” (*Nippon Kirisuto Kyodan*).

THE FINANCIAL DETAILS of the new church have not yet been worked-out, but in broad outline the plan is emerging. The total church will be completely independent of recurring grants from abroad. Within each of the ten groupings the aided churches must be carried, so that they shall not be a charge upon the united church budget. The standard for a local self-supporting church is to be thirty members and an annual budget of ¥800. Pensions also must be handled in the “blocs” as well as all property matters, for the time being.

Generalizations are often inaccurate, but a thumb-rule for the economic strength of the total Protestant body would be that one third of all the churches are now getting some regular aid from abroad, another third are somewhat aided by their neighbor churches, and the last third are entirely self-supporting. The shift to complete self-support will probably be accomplished by lifting the middle bracket to self-maintenance, re-adjusting the work of some in the lower one, and having the upper one

give aid to the rest. In this way it is estimated that almost no churches will have to be closed, and very few if any ministers left without work.

THE CREED is in process of being determined. There seems to be general acceptance of the Apostles Creed as the basic document. There is some desire for a more thorough theological preamble to precede the creed, but that is not yet settled. Whether the government authorities dictate modifications or not still lies in the future. But just now the outlook for generous treatment seems good.

THE MINISTRY of the new church is being worked out. Two things make this less of a crucial problem than it usually is in church union movements. One is that there is among the ten constituent groups no one which does not already recognize the validity of the ministry of the others. The other fact is that under the New Religious Bodies Law the ministers of religious bodies correspond to teachers in schools and all alike are recognized under qualifications set by government requirement and permission. Not only are the various grades and categories of ministers fixed by law, but even the training schools are designated, their curriculum passed upon, and probably the very text-books for theological study are to be named.

All of this will be of one pattern throughout the united church, so the question of recognition of orders within the church can never arise. There will be recommendation of candidates from the various councillors for their respective groups for the present, but the election to orders for all is to be done by the general assembly, and the ordination by the one *torisha*. There will be five ranks in the ministry: elders, deacons, probationers, evangelists and women evangelists.

THEOLOGICAL EDUCATION is being studied by a sub-committee. As a result of a number of sessions of discussion the ideal seems to be the amalgamation of all present

theological institutions,—now more than a dozen,—into one major center each for the Tokyo-Yokohama and the Kobe-Osaka-Kyoto regions. In each of these two schools it is suggested that there be two courses. One would be for training more highly qualified students in a post-graduate course, and the other would be a practical Bible school for training evangelists and lay workers. This is the ideal, but in practice the continuance of the various denominational groups in a fairly vigorous state of existence within the united church for some time to come seems to make likely the persistence of most of the present schools in one form or another. The danger will be that the withdrawal of aid from abroad will condemn them to an anaemic life while the will to change may not be sufficiently strong to lead to their voluntary incorporation in a more efficient united institution. We hope this will not be the case.

THE TRAINING OF WOMEN WORKERS is a large problem. Hitherto there have been two main streams of service open to women in the church. One is that of the woman evangelist, and the other is kindergarten work. Of these the former office has varied in the different denominations. In some there have been only a few such workers and they have been pastors of churches. But in others comparatively large numbers of young women have been trained as women evangelists or "Bible women." Their work under the supervision of the local pastor has not been on a self-supporting basis but has been aided by women's foreign missions. Now under the new plan of self-support their future becomes an immediate problem.

In the meantime many of the kindergartens, too, are having to face the withdrawal of aid from abroad. There are many self-supporting ones, and others are aided by Japanese denominational agencies. But those that are doing the most sacrificial service to the community are in many cases financially dependent. It looks as though the solution of these two sets of problems would be sought in



common. On the side of the local church and its needs a combination of woman religious worker and kindergarten seems indicated. And from the standpoint of school adjustment several institutions hitherto specializing in one or the other course may unite to offer a course providing training in both, thus stabilizing their student bodies, economizing on plan and maintenance and offering an attractive Christian life service to young women.

The present indications are that even with the sudden discontinuance of the large grants from abroad most if not all the kindergartens will be saved to the church life in one way or another, and that very few of the present women evangelists will have to be dropped. In an astonishing way the Japanese churches are stepping forward to provide for these workers.

THE PLACE OF THE EVANGELISTIC MISSIONARY in the new church is now being studied by a special sub-committee. The committee on organization does not seem to have provided any structural place for the foreign mission or worker. But it is understood that there is to be some kind of link-up not within the church but close to it. By this plan the missionary will be recognized as an ordained worker affiliated with the church. He will maintain his contacts through the constituent group with which he has hitherto had relations. His work will be accredited by the total church and will be sponsored either by the nearby local minister or by a representative of his group.

THE FOREIGN MISSION. Thus far all the discussions have been unilateral, within the Japanese sub-committee alone, but there is now a need felt for common thinking over the joint interests of missions and church, and it is hoped that this will take place before any final plans are made.

In the meantime it was decided at the annual meeting of the National Christian Council in November to continue that organization for at least the coming year, and with its usual functions. So the missions still have their

customary integration with the Christian movement through this council. In 1936 the Federation of Christian Missions dissolved in favor of the N.C.C., continuing only as a Fellowship of voluntary, individual members. But if it is the wish of the Christian church in its new organization to have the missions resume their federated life in some way we believe that this could readily be done.

#### PROPERTY ADJUSTMENTS

The swiftly changing conditions both within and without the church in Japan have caused the missions to give a good deal of attention to property problems. The matter of holding and the question of future disposal constitute the two main areas of policy.

There are wide divergences of practice among the missions, but in the average case church and parsonage properties are now already held in either one central legal body belonging to the denomination or in local church holding bodies. These *zaidan* are composed entirely of Japanese members and they hold property in trust under Japanese law. Missions that have not yet turned over such local church properties are now doing so. Most schools and other institutions with substantial physical plants are organized with their own *zaidan*. Where this has not yet been done it is now being worked out. The necessity for endowment before the government will grant such a character is causing some delay in certain instances, but the general trend is in the direction of setting all such institutions upon their own foundation. *Zaidan* of this sort, differing from the church holding bodies, have hitherto had considerable foreign missionary membership. Now in most cases the shift to a Japanese majority of members is being made by voluntary withdrawals of some missionaries and revisions of the constitutions. In almost every institution, however, there still remain some missionary members upon the board.

Distinctly mission property such as residences still re-

main to be planned for in case of future disposal. Each mission has a legal organization,—the *Shadan*,—for holding property. Gradually it has become of less and less importance as the properties it once held have been transferred to *zaidan*. So the future of the *shadan* is under study in all missions. Policies differ regarding the wisest course to pursue. Some missions lean toward a permanent continuance of the *shadan* and toward depending upon the ordinary process of civil law in all future situations. Others incline toward a dissolution of the mission *shadan* by transferring every piece of property to some other Japanese holding body, with all the equities of the mission ownership protected by a private agreement. A third course, and one which seems to have been dictated to some of the missions by their associated Japanese organizations is to maintain the mission *shadan* but to include in its membership Japanese persons.

Fortunately, the missions as a rule recognize the work properties all to be in trust for the Japanese church, and the Japanese colleagues recognize the personal properties (residences, etc.) to be essentially under the direction of the missions for disposal in case of need. So that any adjustments that are called for are being carried out in harmony and cooperation.

#### THE MISSIONARY AND THE DOMESTIC SITUATION

Although this problem is implicit in most of the others we have noted, it may be well to focus a few paragraphs upon it specifically. The first impact of the blow in late August struck the foreign workers full force. That is, it struck the churches at the point of their foreign missionary relationship, in finance and personnel. "Freedom from foreign money and foreigner management" was the slogan. And because of its deep and broad implications in the appraisal of the Christian church by the public throughout Japan, and its complications with national interest, the churches were hardly able to take up much



of the shock or to protect the status of the foreign workers. It came swiftly and accompanied by rumors if not threats which might have involved the very existence of the churches themselves. Once challenged the churches had no alternative but to accept the slogan and carry out immediate changes in missionary relations.

The blow fell first upon the Salvation Army and then upon the Seikokwai, the one church among the larger ones in which the foreign missionary was most intimately a part of the structural life of the church. Not only as missionary, but as bishop and as parish priest, his roots went deep into the church life. The action of this church meant a tragic severance of these ties and an uprooting which ultimately resulted in withdrawal of virtually all the missions affiliated with it. There are other influential denominations in which the traditions and practice of missionary cooperation are such that the acceptance of this slogan has meant little or no change, but it was not against these churches that the campaign was directed.

The result, then, was a sudden shock to missionary morale at the very start, and an uncertainty as to whether the rumored actions appropriate to the situations in each denomination might not be taken for the elimination of all missionaries.

The October meetings of the churches passed without action being taken by any but one. The Nihon Kirisuto Kyokwai (Presbyterian-Reformed) accepted the recommendation of its Moderators of Synods and passed a resolution suggesting the withdrawal from membership on the part of the foreign missionary. He was not asked to discontinue his work, much less to leave the country. Yet in the nature of the case change of status as clergyman and the involvement of his evangelistic work in the new financial independence policies made the future uncertain. Inasmuch as this church is the largest in members and in influence of all the denominations the effect upon

the entire missionary body was considerable. Reactions negative to the present continuance of the evangelistic missionary workers were later received from the Baptist and Congregational denominational leaders.

#### PLAN OF COOPERATION EVOLVING

There was a decided lightening of tensions during the late fall and in the early winter. This was clearly reflected in the attitude of the government authorities. Either they had under-estimated the implications of the actions they had pressed upon the churches in relation to the foreign missionaries, or a larger and changing perspective called for a modification of policy, or possibly some extreme elements in the various departments were brought under the control of their more moderate superiors in office. At any rate, instead of the other churches being instructed to follow the lead of the Nihon Kirisuto Kyo-kwai, that church was encouraged to give assurances to the missionaries that cooperation is to continue, and to go into conference with them looking to a definition of their work. A committee is now evolving a plan of status and work for the evangelistic missionary.

Missionaries in school work also have had a time of uncertainty. With the exception of two or three schools the actual present relations have not been changed, and work has gone on as before. But there has been much apprehension of the future. Just as it was impossible to verify the rumors before, now no one can accurately appraise the significance of the present apparent change of attitude. The executives of a number of our Christian schools are now reassuring the missionary staff regarding their future work. Requests are being made of several missions to send replacements and even increases in missionary personnel. It has not been expressly stated that teaching subjects are to be as before, but that is the implication. This may prove to be merely passing relief, but at any rate it shows that the move to eliminate the

foreign teacher was not voluntary on the part of our colleagues in educational institutions. It should be noted that in almost all instances the change to Japanese executives has now taken place. Also practically all such institutions are making up their 1941 budgets on the basis of self-support,—some at once and some with necessary adjustments for three or four years.

The missionary in social work is both in a more secure position and in a more precarious one than those in church or school. On the one hand the Welfare Ministry has never once varied in its attitude of appreciation and protection of the foreign missionary worker. But on the other hand the requirements of self-support if applied to such institutions will inevitably mean either discontinuance or an impoverishment of program that would make their continuance almost meaningless. The only way out of the dilemma is the rapid devolving of responsibility upon local boards of trustees or managers who can carry on in case money from abroad or missionary leadership may have to be suddenly withdrawn. This is going on now in most social institutions. Missionaries who are engaged in more informal types of Christian work have been able to go on without much change, though student attendance at group meetings is said to fluctuate and in some cases to have fallen off.

On the whole it must be said that missionary morale has been severely tested in recent months. On the other hand a new fellowship in prayer and sympathy has been felt. And the ties of affection and trust with the associated Japanese workers have not been strained. The action of one mission may be quoted as typical of attitudes now generally taken: "We suggest that except where other factors enter in to make changes necessary we remain at our present appointments, and that with a renewed dedication to our missionary call we seek every opportunity for the exercise of Christian influence in all the spheres left open to us."



## THE INTERNATIONAL SITUATION

The announcements of October 8th to 12th on the part of the American Department of State, and naturally parallel action taken by the British and Canadian governments, virtually calling home all citizens who were willing to go, enormously complicated an already tangled situation for all the missionaries. The chairmen and secretaries of almost all the missions met in Tokyo on Oct. 17th, and have met several times since then for mutual conference and report. As would be expected the reactions to the total situation varied with the different missions and individuals.

Some missionaries, already feeling that fruitful and challenging work in relation to the Japanese church is problematical for the future, and greatly restricted at present, found an added impetus to make immediate decisions for change. Others were led to this by a genuine feeling that the Japanese churches would be better off for the next few years if left to work out their own adjustment to community life without the onus of too intimate relationship with foreigners. This in some cases resulted in advancing furlough one or two years in the hope that perhaps by that time a return under more normal conditions might be possible.

The same factors led others to an opposite decision. They might have kept open the question of remaining or relationship with foreigners. This in some cases resulted in wishes of the Japanese church to which they had committed their lives and work. But to have one's government determine it was a very different matter. The tensions abroad have caused the strengthening of the resolve to stay in not a few cases. Still other missionaries had no thought of going before and have no such thought now. They either think that the common fears of immediate trouble are unfounded, or having canvassed all the possibilities of future treatment under various con-

tingencies, they are deciding to remain and take what comes.

The case of families is different. The matter of nutritious food for young children and of schooling for older ones, has caused a large number of mothers to take their children and return. Others have acted in acceptance of the precautions offered by the American government and have returned as a measure of safety, hoping to come back and join their husbands later when things may be more settled. In other cases the family has preceded the husband but expects to be joined by him in a few months when closing up details have been completed. One other fact that may not have received sufficient attention in our analysis of causes for the return of missionaries is that living conditions and the accentuation of nervous strain and care for the work has caused an unusual degree of health casualty, so that a number have had to return who ordinarily would have been able to maintain health sufficient for the demands of their work.

The inability of furloughed missionaries to return at present also adds to the proportions of those who are away from the work.

It is too much to expect that our Japanese colleagues should appreciate the reasons that are taking missionaries home, and we regret to have to report the impression that almost without exception they are puzzled and disappointed by the present trends in our group. A knowledge of this fact adds to the poignancy of grief for those who feel that a return home is the wise course for themselves or their families. Within the missionary circles there is no misunderstanding over differing reactions to the situation that is facing us all. Each individual and each family is grappling with the problem with the same sincerity and devotion as the rest, and all gladly accord the others the fullest generosity of judgment. The gravity of our common plight—churches and missions and individual workers—has brought us to a more vivid sense of

the need of prayer, and many of us to a more bouyant experience of God's sustaining grace than ever before.

Our notes thus far have brought us to the end of December 1940. It now remains for us to take the perspective of about three months later and briefly sketch the further developments, particularly in the field of Church Union and of missionary relationships.

### THE UNITING CHURCH

Just when it looked as though agreement was being reached on the main points of organization and creed in the new church, and when in the seventh plenary meeting of the commission the drafting committee brought in its work for final adoption a serious deadlock developed. The advocates of a federation rather than a complete union made their last stand, and so did those who desired a full, adequate theological statement of creed to be included in the constitution. So special committees had to be raised to resolve the dilemmas. During the month of January the conferences went on, and on March 25th and 26th in the eighth and last plenary session the compromise agreements were reported and unanimously adopted. It was none too soon, for the next day saw the departure of a deputation of ten Christian leaders including the chairman and vice-chairman of the commission, who went to America in the interests of bettering international relations as well as for conference over inter-church matters.

The solution of the twofold problem of "bloc" organizations and creeds was found in the simple expedient of leaving all provisions for them out of the main body of the Constitution entirely. No reference is made to the internal organizations until the last page of the Appendix is reached. There it is said that "for the time being" the former denominations may continue to exercise certain of their functions. It is the present understanding that by mutual agreement they shall go on doing about



as much of their business separately as their particular genius and tradition shall indicate. However, it seems quite clear that legally there is to be only one church, and that the *torisha* is its head. So that should the government authorities at any time choose to disregard all the balanced understandings within the church and between the blocs it might easily do so, even to the extent of abolishing the last traces of them, if it thought best.

The creedal statement which is to go into the Constitution is a bare outline of belief: "We hold to the Scriptures and the Apostles Creed." "Our faith is in the Triune God as revealed in the Holy Scriptures, Father, Son and Holy Spirit,—who for the salvation of the world by the atonement of Jesus Christ through his death and resurrection, gives forgiveness of sins, justification, sanctification and Eternal Life. The Church is the organization of believers who, being called according to Grace, observe regular worship, keep its ordinances, preach the Gospel, and await the coming of their Lord." Considering the rumors of pressure last summer to denature Christianity of many of its universal and absolute elements of creed this is surely a vigorous asseveration of the main tenets of historic Christianity, but if any of the blocs desire to supplement it they have full freedom to do so and to teach it to their members. *Administration* in the new church will be, as we have indicated before, vested in the Director (*Torisha*) as the sole legal representative of the entire church. He will be elected biennially by the General Assembly (*Sokwai*). There will be three administrative bodies; *Hombu*, *Kyoku* and *Kyokwai*. The *Hombu* is the central headquarters, consisting of eight bureaus for work activities, with eight bureau heads acting under the Director. The *Kyoku* is the regional organization, nine in Japan proper and one each in Formosa and Korea. Meeting annually the *Kyoku-kwai* will function through its work committees. It elects delegates to the *Sokwai*. Each *Kyoku* has a Chairman whose duties in promoting church

activities throughout the diocese should be of much importance. The *Kyokwai* is the local church, with its affair directed by the local Board, under the fairly sweeping authority which the Religious Bodies Law vests in the pastor.

THE BLOC ORGANIZATION stands outside the above structure, but intimately affecting it, each with its one representative sitting in the Council (Sanyo-kwai) with the Director. The ten units are expected to be as follows: (1) Presbyterian-Reformed, (2) Methodist, (3) Congregational, (4) Baptist, (5) Lutheran, (6) Holiness, (Seikyo-kwai), (7) Nippon Dendo Kyodan, including several evangelistic bands, (8) Nippon Seika Kirisuto-kyodan, including Free Methodist, Nazarene church, etc., (9) Holiness (Kiyome), (10) The Federation of independent local churches (about 60 in number).

PROCEDURE. Upon arriving at inner harmony as to the nature of the new church the commission considered its work as having been essentially complete. A committee on arrangements, composed of thirty-two members was set up. And to this committee has been assigned the task of carrying through with the Ministry of Education the negotiations preliminary to the government acceptance and approval of the constitution. Inasmuch as close contact has been maintained with this Ministry throughout it is thought that soon the requisite approval will be forthcoming.

The next duty of the Committee on Arrangements will then be the convening and setting up of the Founding Conference which is to bring the new church into being. It is hoped that this may be in early June.

Whatever may have been the factors in the bringing together of forty denominations in the formation of a single Protestant Church in Japan it must be a matter for rejoicing that it has been accomplished. And in the process, although there have been stresses and differences of judgment, yet every month has seen the leaders

and members of the various groups becoming more and more welded together in the bonds of common faith and ideals. The organization, too, is a remarkably flexible instrument. In the Director the principle of central authority is expressed, but actually in the *Sokwai* and *Kyoku-kwai* Presbyterian parliamentarianism has full room for play, while in the local church the principle of autonomous Congregationalism is the pattern. The temporary bloc system is a pliable arrangement based on good faith and mutual trust, and capable of smooth adjustment to future circumstances.

**OTHER CHURCHES.** During the process of conference the Seikokwai (Anglican-Episcopal) was asked to clarify its position in sending only observers to the commission meetings, and as a result it issued a statement severing its connection with the movement and declaring itself a bridge church cherishing the hope of some day helping in the accomplishment of a fuller union of Catholic and Protestant Christianity.

A separate article in this issue will tell the story of the Roman Catholic Church in Japan during the past years. It reports excellent growth in numbers and work. Adjustments to the requirement of the times seem to have been made in heads of schools, but not to have affected seriously the place and work of the foreign missionaries.

#### THE FOREIGN MISSIONARY EXODUS

Taking up the matter of the further withdrawal of the missionaries, it can only be reported that up to the time of writing there has been no sign of a cessation of the trend. The January and April 1941 issues of the *Quarterly* carry careful articles recording and analyzing the movement, and we shall not attempt to duplicate. Since October scarcely a boat but has carried back some missionaries and as virtually none have returned from furlough the loss is progressive. We may accept the prediction that by the end of June probably considerably fewer



than two hundred will be left of a total of nearly one thousand. By the law of averages about two hundred may be estimated as having been on furlough at the beginning of the past year. Another two hundred went on furlough during the year, with almost no replacements. A third scarce two hundred may be accounted for by the voluntary return of individual missionaries, wives and families. And an ample fourth would about cover those who have been ordered home (as in the case of the Methodist Mission, the Mission of the United Church of Canada and some others).

The actuating motives have been mentioned above. We may add only this, that with the passing of the months the reasons seem more and more puzzling and less and less adequate to account for so general an exodus. The reaction of the Japanese, too, is now well-nigh unanimously one of disappointment and regret. Not only within church circles are the missionaries urged to remain, but outside in the wider ranges of society the mood of last summer seems to have been completely forgotten and only a friendly desire for foreign Christian workers to remain seems to be felt.

#### GROWTH AND WORK OF THE CHURCHES

	1939.	1940.
Number of Churches .....	1,969	1,931
Independent .....	952	952
Aided .....	691	695
Preaching Places .....	1,073	803
Ministers, Ordained, Men .....	1,533	1,546
Women .....	453	417
Members .....	218,591	222,405
Adult Baptisms .....	8,938	7,733
Attendance Morning Worship .....	43,110	38,785
" Prayer Meeting .....	15,546	13,127
No. Sunday Schools .....	2,862	2,607
No. Pupils .....	159,522	137,520
Contributions, in Yen .....	2,438,060.	2,564,755.

A study of the statistics for the past year indicates that again the churches have had a hard time holding their own. Their individual reports have a brave tone, and they record some accessions. But the fact remains that the number of adult baptisms has fallen off again, making a record low for the past twenty years, with the figure 7,733 for all the Protestant churches. This is more than the recorded loss by death removals and natural attribution, but, we fear, not more than the real loss by those causes. So that by a fair computation of real numerical strength we dare not hope that there was any growth during the past year. The total membership at the beginning of the year was 218,591. At its close it was recorded as 222,405. We have been accustomed to consider that a ten percent increase by adult baptisms was necessary, so that when about half that number was lost by other causes a fair five percent of new growth might be expected. That growth was maintained, and often much better, until recent years. The comparative figures for the past ten years contained in last year's Book show the peak in 1931. Since then there has been a steady decrease, but a most pronounced slump since 1937. Dr. Mayer quite rightly attributes the previous upward curve in part to the Kingdom of God Movement and other special evangelistic campaigns. But we venture the additional fact that the peak was left behind with the year of the Manchurian Incident and the launching of the nation upon its course of rapid expansion and conflict. Further, that the still more sudden drop was registered from the time of the severe strife on the mainland. Average attendance at morning worship services, numbers of Sunday Schools and of pupils have all decreased by approximately ten percent during the year.

If the Christian movement in Japan has found itself deflected from its major God-given mission, both in the expression of its faith and in the nature of its program during a time of national crisis and conflict, it will not

have been the first time this has happened in the history of the Christian Church. It must be viewed with deep sympathy, and with trust and confidence that the sound core of vital Christian experience and piety that is within the Christian movement is functioning now and will function still more vigorously in the better environment which we believe future years will bring.

#### THE ROLL OF HONOR

One by one the tall figures of the leaders who link the churches of today with the beginnings of the Protestant movement are falling. The last year saw the passing of Commissioner Gumpei Yamamuro of the Salvation Army. By speech and writing over a period of many decades he has held the first place as an interpreter of Christianity to the common people.

Dr. Tasuku Harada, the former president of Doshisha University, and Dr. Kajinosuke Ibuka for many years president of Meiji Gakuin, both died. Dr. Ibuka was a product of the first years of mission work in Yokohama, and was long the holder of many important positions in the Christian movement in Japan as well as in world-wide organizations.

The death of Baron Dr. Shosuke Sato, the first citizen of Hokkaido, leader in education and staunch Christian layman brought to a close the chapter in Japanese Christian history that opened with the arrival of Dr. Clark in Sapporo and the formation of the Sapporo Band, seventy years ago.

One of the most colorful and influential figures of recent years was the dynamic octogenarian, Major General Nobusuke Hibiki. He was the founder of numerous churches for Japanese on the mainland following the Russo-Japan War. Recently he has established and largely by his own efforts found support for the East Asia Missionary Association for the purpose of evangelism among the people of China. He was most active in all the



events of the past summer and autumn, and died suddenly in the midst of overwork trying to accelerate the process of church union.

Rev. Hiroshi Tada has for a half century been the pastor of the largest local church in the country, the Nihon Kirisuto Kyokwai in Kochi, Shikoku. He has exercised wide influence within his own denomination, and throughout the Christian movement. He was the leader of the deputaion to go to America for conference with the church leaders when, a few days before sailing he was stricken and died. His death, too, was probably due to over-strain of mind and body, in trying to mend the strained ties of Japan-American relations.

As a summary of the past year we can make our own with substantial conviction the words of Dr. Axling in reporting the Annual Meeting of the N.C.C. in November: "1940 has been the most tempestuous as well as the most epochal year for the Japanese Christian movement in the council's eighteen years of history. There have been times when the Christian structure that has been in the building during the past eighty years seemed to be threatened with total collapse. At such times, as Bishop Abe so passionately declared in his closing message, God has miraculously come onto the scene and under his guidance and guarding care the Christian Church has moved from crisis to crisis toward a more vital unity, and established more deeply in the soil and soul of this land."

## Chapter IV

### THE CHRISTIAN MOVEMENT IN CHOSEN

E. W. KOONS, D.D.

#### A Survey of Withdrawal — as of March 31, 1941

As of January first, the number of missionaries remaining was not less than 350, fully 100 of them Protestants, against a total membership one year before of 694, over 400 of them Protestants. Furlough and health absences would doubtless have kept a third of the 400 off the field at any time.

The figures of *withdrawal* to March 31, 1941, as nearly as they can be collected, are:

The entire foreign force of the four following Missions, that reported 17 men and 26 women at the end of 1939, has been withdrawn:

*Church of Christ Mission, Oriental Missionary Society, Seventh Day Adventist Mission, and the Salvation Army.*

To this should be added the 5 members of the Mission of the *Independent Board for Presbyterian Missions*, who were working in Korea a year ago, and are all withdrawn.

Of the 108 reported in 1939 by the *Methodist Mission*, only 3 remain, and they will leave in April.

Out of 66 *Southern Presbyterians* 5 remain—with one on health leave in the U.S., expecting to return in the Summer. In the *United Church of Canada Mission*, out of 38, 4 remain, 2 of them to leave in April. Of 14 *Anglicans*, 3 are here, all plan to leave this Spring. More than half of the 29 *Australians* remain.

The Northern Presbyterians, with 118 members in 1939, have 114 now. 92 of them were on the field in Sep-

tember 1940 and 55 are here as of March 31, but 3 are leaving in April. The two affiliated members remain. Two of its men returned last Fall, without their families, and are at their regular work. The Board has decided to send five more—also leaving their families in the U.S.—in the Summer, and at least two have passage booked for August.

The British and *Foreign Bible Society* Associate Secretary and his wife remain. The *Christian Literature Society*, in which two Northern Presbyterians work, carries on as usual.

There is wide difference in the relation of the missionary organizations to their property holdings. One has handed over all its assets to the National Church, another has added to the holding corporations for its real estate, enough Korean members to make a majority, others have made no change. Some institutional plants have been rented for purposes other than those for which they were planned, some are empty, some carry on as usual, under the former management, some are under the management of Nationals. The Roman Catholic Missions seem least affected; partly, at least, because there are no children to be protected and educated. Private advices indicate that in some cases they too have found some problems, largely local.

Some missionaries find their contacts with National Christians and Church Workers are fraught with danger to them, others see no difference from the situation of a year ago. Some who withdrew sold all their household furnishings, some loaned them for the time of their absence, some have stored them against their return. No missionary residence has been sold as part of this withdrawal, a few have been rented. The Northern Presbyterian Mission, following its Policy adopted in 1936, had sold several school properties—usually at much less than the market price—to individuals or groups that are carrying on the schools, and had already sold one hospital and



rented another. While Miss Roberts is doing medical work in the Philippines, the East Gate Women's and Children's Hospital, formerly under her direction, goes on with its good work, and this is true of many other institutions.

The question "why" suggests itself at once. A full and frank presentation of all the possible answers is impossible in the Christian Movement. Nor is there anyone who could cover the subject adequately and objectively, it is too close to all who are interested in it. But certain things can be said, with no fear of contradiction.

1. The Home Governments, particularly that of the U.S.A., acting through the State Department, wanted to get as many as possible of those for whom they had responsibility, safely out of East Asia. And that desire still holds.

2. The New National Structure involves the presence of Nationals in all places of official leadership in the Church and in organizations of a similar nature. Here are extracts from the published decisions of the leading churches in Chosen.

*Statement made by Bishop Chung Choon Soo, of the Korean Methodist Church, Keijo, Chosen, October 2, 1940, and adopted by the General Board of the Korean Methodist Church.*

"Churches and institutions shall avoid placing in a position of leadership or representation, any foreigner."

*Guiding Principles adopted by the Standing Committee of the Chosen Presbyterian Church—November, 1940.*

"We are resolved to set ourselves free from the past principle of reliance on Europe and America and establish a purely Japanese Christianity."

"We are resolved to get back educational, biblical, and all other institutions in Chosen under management of

foreign missionaries and make them self-supporting institutions and have the foreign missionaries, who are now in a position of directors, retire."

Most members of the missionary force can, if they are given an opportunity, adapt themselves to this change, and work happily and successfully in subordinate positions, even in institutions that they have founded and developed. A more serious problem is that of cooperation when the aims of organizations are changed, or the standards altered. See below.

3. Official actions have made it impossible to share as before in certain activities. Quoting again;

*"Theological Education*—The Gospel (Christ's teachings and example) shall be the fundamental basis of theological training, separating therefrom Jewish history and pagan thoughts and usages which have crept in on the path of western cultural progress, and giving a clearer exposition of the Gospel by the traditions and philosophies of Oriental saints." Statement made by Bishop Chung Choon Soo.

"The Methodist Theological Seminary shall be entirely made over." Statement made by Bishop Chung Choon Soo.

"The Central Council which is organized with the Methodist Missions shall be dissolved (but a committee of five, of whom one shall be the Bishop, shall be chosen to contact the missionary group.) Statement made by Bishop Chung Choon Soo.

"On the basis of the fundamental idea of a corporation, we are resolved to follow the direction of the authorities, to give up past misguided reliance on Europe and America in conformity with the state policy, and to purify and amend the Japanese Christianity, and at the same time encourage the followers to render disinterested services in their respective business circles and go straightforward as loyal subjects of the Empire with one mind

and united strength for the establishment of a new order in East Asia."—Statement made by Standing Committee of the Chosen Presbyterian Church.

"Reconsideration of doctrines, laws, rituals, etc. so as to remove all that are democratic and establish a purely Japanese Christianity." Statement made by the Standing Committee of the Chosen Presbyterian Church.

On March 10th, 1941, the General Conference of the Korean Church adopted a new Constitution completely disbanding the Korean Methodist Church as such and setting up the Korean Methodist Sect, or Body, the constitution being modelled after that new general in Japan Proper. The Chief Director is supreme in power over personnel. A central committee of five form an advisory board to assist the new Director.

4. The wide-spread fear of espionage makes the position of the Non-Axis Westerner, who speaks Korean, more freely than he does Japanese—in many cases does not speak Japanese at all—very difficult. Note that the Church Policies both line their members up against espionage, one of them coupling it with Communism. A recent number of the Japanese-managed daily "Japan Times and Advertiser" has this item in regard to students of English.

"A Japanese on the editorial staff of the Japan Times and Advertiser—was reading his paper carefully in a street car on his way home, when a man in kimono, about 40 years old, suddenly pushed his shoulder to arouse his attention. In a low voice, he asked the writer what he was reading. His voice became louder and then he abused him in bad language, taking him to task for reading an English-language paper.

The writer, a man of culture and mild temperament, kindly advised the man not to resort to such a discourteous manner. The writer also explained to the man how his paper as a newspaper printed in English is con-



tributing a great deal to the enlightenment of foreigners on the correct policies of Japan, politically, economically, and culturally. When he was told this, he was really ashamed for what he did and offered an apology disappearing quickly."

J. T. & A. Feb. 14, 1941.

This situation automatically raises the question: "Does our presence hinder our friends more than it helps them?" and the answer must largely determine the course to be followed by each one.

5. The reasons given above might apply to anyone. There are others that belong to special cases. Scores of children of High School age were left without adequate facilities for studying, and some one had to take them home and put them into school; not an easy thing in the middle of the Fall term. Health conditions that could be faced with moderate anxiety, so long as the trip home was always a possibility, took on a different aspect with the warning:

"The advisability is indicated of using available transportation while still open, it not being possible to guarantee that transportation will indefinitely continue to be available."

**WHY DO ANY REMAIN?** Having put the case for withdrawal, the writer will try to answer this question, which must have suggested itself to more than one reader.

1. "A personal conviction of a call to remain in the present crisis"—"The Catholic missionary is supposed to stay at his post, come what may." These are quoted from two of the letters already printed, and are true of many in other Missions; other statements of similar tenor could be added. This is not obstinacy, nor is it a desire to seem different from others, it is just something between the individual and his Maker.

2. Some are maintaining their ordinary work—the Christian Literature Society and the Bible Society are ex-

amples—as are many Hospitals. In the Chosen Christian College Mrs. Underwood is doing her own teaching and part of that laid down by others who withdrew. So with Miss Kerr and her Women's Vocational Farm in Tongnai, never more needed than now.

3. Some have turned to other forms of service. Rev. H. M. Bruen can no longer itinerate among the country churches, to preach, baptize, and discipline, as he has done for forty years, but he *can* do personal evangelistic work among the hundreds of patients in the Taiku Mission Hospital. Rev. Wm. C. Kerr, missionary to the Japanese living in Chosen, now teaches in the Keijo Imperial University and in the University Preparatory School, and has volunteer Bible Classes in both the Commercial College and the Higher Technical College.

4. Fellowship—The evening before these lines were written, on the street-car, a tall fine-looking Korean college student spoke to the writer. "When do you leave for your honorable native country?" "I have no plan for leaving." "We are very thankful for that, sir." This conversation, varied to suit the position of the questioner, is repeated again and again, with church officers, business men, and just ordinary friends. "They also serve who only stand and wait."

The January number of the JAPAN CHRISTIAN QUARTERLY—to be had from the Kyobunkwan, Tokyo—contains "1940-41 and the Missionary Exodus," also an article on "Why Missions are Leaving Korea," by Rev. C. A. Sauer, of the K.M.F. Editorial Board. The March number of the Korea Mission Field, published by Christian Literature Society of Korea, has a full treatment of withdrawal. In the JAPAN NEWS-WEEK of February eighth, "A Letter from Chosen," the Editor of the K.M.F. gives some information on Missionaries at Work in Chosen, as of January first. Readers who wish more details are advised to make use of these publications.

## The New Order in the Methodist and Presbyterian Churches in Chosen

Since the extensive withdrawal of missionaries is partly due to the new set-up in these two great National Churches, we give the following summary of this situation, as of the end of May, 1940.

**METHODIST**—The Director-General (*Torisha*) has all authority. He is elected for a four-year term. He appoints the Central Committee which assists him. Each of the five members is chief of one of the departments—Evangelistic Affairs, Educational Affairs, Finance, Personnel, and Publication Affairs. An Executive Secretary, appointed by the Director-General, has charge of the Central Office and conducts its affairs. Three Auditors—laymen—are appointed by the Director-General to supervise the financial affairs of the Central Office and audit its accounts. The Director-General appoints all Superintendents in charge of the various Districts, all Pastors, and the Secretaries in the Central Office.

A general assembly will meet in October of each year. The Districts elect their delegates in April, one pastor for each five pastors, and an equal number of laymen.

**PRESBYTERIAN**—The General Assembly, the supreme judicatory of the Church, functions without change, and its Boards—Missions, Christian Training, etc.—continue as in the past. The Assembly will elect its Moderator and other officers, including Clerks and Treasurer, who will



serve in the usual way. The next meeting of the General Assembly will be held in September of this year.

To the existing organization has been added the Central Committee, with seven members. The Moderator of the General Assembly is *ex-officio* its Chairman, the Vice Moderator is a member, as is the retiring Moderator. The Assembly elects the other members, choosing them from different parts of the peninsula, to insure representation of the whole Presbyterian Church. In addition to the seven members, the Assembly elects the Secretary of the Central Committee, and he can be re-elected year by year. The Central Committee has an office in Keijo, and it represents the Presbyterian Church in all dealings with the Government-General of Chosen.

The internal organization of the Presbyterian Church, with its Presbyteries, and the local churches that compose them, is unchanged. Each Presbytery retains its right to ordain and discipline ministers, and each local church, with the permission of the Presbytery, to elect and ordain its own elders.

In this annual report, the Chairman of the Executive Committee of the Northern Presbyterian Mission says: "The Korean Presbyterian Church has officially separated itself from all relationships with foreign mission workers."

### Statistics

The most recent figures on Christian Work as represented by the various Missions are those published in the 1941 Prayer Calendar, issued by the Federal Council.

MISSION STATISTICS  (To December 31, 1939)  Compiled by E. W. Koons	Date when Founded	Missionaries				Full Membership
		Men	Wives	Single Ladies	Totals	
CHURCH OF CHRIST MISSION	1434	2	2	—	4	150
ENGLISH CHURCH MISSION	1890	7	—	7	14	5,522
METHODIST MISSION	1885	25	24	59	108	20,384
ORIENTAL MISSIONARY SOC.	1907	1	1	2	4	5,044
<b>PRESBYTERIAN TOTALS</b>		85	83	83	251	130,460
Australian Presbyterian Mission	1889	7	7	15	29	8,920
Presbyterian Church in the USA Mission	1884	45	44	29	118	92,509
Presbyterian Church in the US Mission	1892	23	22	21	66	16,065
United Church of Canada Mission	1898	10	10	18	38	12,966
SALVATION ARMY	1908	5	5	6	16	8,626
7th DAY ADVENTIST MISSION	1904	9	7	3	19	3,911
<b>ROMAN CATHOLIC TOTALS</b>		183		95	278	130,573
American Mission	1923	37	...	21	58	24,400
French Mission	1831	73	...	59	132	90,753
German Mission	1911	56	...	15	71	11,064
† Irish Mission	1933	17	...	...	17	4,356
<b>TOTAL FOR 1939</b>		317	122	255	694	304,669
<b>TOTAL FOR 1938 (Incomplete)</b>		295	130	221	646	302,144
<b>TOTAL FOR 1937</b>		304	143	230	677	312,243
<b>TOTAL FOR 1936</b>		300	146	234	680	299,309

MISSION STATISTICS  (To December 31, 1939)  Compiled by E. W. Koons	Membership		Finance
	Catechumens and Probationers	Totals	Contributions in Yen from Koreans
CHURCH OF CHRIST MISSION	180	330	¥ 899
ENGLISH CHURCH MISSION	580	6,102	12,245
METHODIST MISSION	8,056	28,439	366,317
ORIENTAL MISSIONARY SOC.	2,151	7,195	122,504
PRESBYTERIAN TOTALS	49,023	179,483	1,915,162
Australian Presbyterian Mission	10,515	19,435	93,023
Presbyterian Church in the USA Mission	28,051	120,560	1,316,361
Presbyterian Church in the US Mission	5,915	21,980	142,281
United Church of Canada Mission	4,542	17,508	363,497
SALVATION ARMY	9,376	18,002	no rept
7th DAY ADVENTIST MISSION	3,377	7,288	32,865
ROMAN CATHOLIC TOTALS	10,670	141,243	12,564*
American Mission	3,384	27,784	no rept
French Mission	4,385	95,138	12,564*
German Mission	1,695	12,759	no rept
† Irish Mission	1,206	5,562	no rept
TOTAL FOR 1939	83,413	388,082	2,464,526*
TOTAL FOR 1938 (Incomplete)	70,557	372,701	2,172,590
TOTAL FOR 1937	77,589	389,832	2,497,187
TOTAL FOR 1936	75,274	374,583	2,264,315

Note. In making up the 1939 report of Presbyterian Missions, the Mukden Presbytery is not included, and the 1938 figures for 4 others are used. The Manchuria Roman Catholic Mission is also not included \* Figures incomplete. † 1938 figures.



### Note-Worthy Korean Gifts

The past year holds the record for large contributions by individuals, to educational and other enterprises connected with the Christian Movement in Chosen.

Mrs. YI MIN CHUN was first. In December 1940, she and her son, Mr. Min Pyung Do, transferred to the Juridical Person of Paiwha High School for Korean Girls—founded by the Southern Methodist Mission in 1901—350 acres of rice land, worth ¥300,000.00 or more, and bringing in each year more than twice the amount of the subsidy formerly received from the Mission Board.

Mrs. Yi told the School Board of Control, when she made this splendid gift, that she “knew the disappointment and sadness of the missionary workers in the school at having to leave, and their fear for the future of the school, and had decided that this fear should be relieved, and the future of the school assured.” This was the largest gift made to any Mission school in the country up to that time. A Korean lady’s provision for the education of Korean girls, it augurs well for the future of the type of education that Paiwha and similar schools have been bringing to this country.

MR. KIM SUNG KWON, in the same month, commemorated the 2,600th year of the Japanese Empire, and the 25th year of the Chosen Christian College, by giving to the college land worth half a million yen—U.S. \$125,000.00—its annual income being between \$5,000.00 and \$7,500.00. Mr. Kim, whose family property is estimated at from five to ten million yen, had in 1936 set up the “Seung Che” Foundation, named for his father. This provides scholarships for worthy students, and already some 25 have been helped to complete their studies, while 40 are now attending colleges and universities, in Chosen and in Japan Proper, by its aid.

MR. CHUNG KYU LEE, a graduate of the Chosen Christian College, who had been instrumental in secur-

ing the large gift from Mr. Kim, made his own contribution to his alma mater in the sum of ¥10,000.00, the largest amount that any alumnus has so far given to the College.

MRS. KI MAI PAK, widow of the late Elder Sung Yul Kim, a prominent Presbyterian of Chairyung (Sainei) this Spring made what is perhaps the most striking and significant donation of all, when she endowed the newly organized Chosen Bible Society with ¥300,000.00.

Western Bible Societies—The British and Foreign, the American, and the Scottish—working together, have translated the Bible into Korean and have revised their manuscripts from time to time, to meet the changing times. They have distributed over TWENTY-THREE MILLION copies of the Scripture, in whole or in part, which would be practically one copy for each person living in the country to-day. Mrs. Pak wanted to make sure that this work would continue, and she has said that, should it be necessary, she will double her contribution. This is not her only large gift for religious purposes.

The Chosen Bible Society, taking over the building, stock, translations, and good-will of the British and Foreign Bible Society, and adding this generous gift as working capital, with experienced Korean management, should go on to even greater success than its predecessors have known.

Note: For fuller account of these donations, see the Korea Mission Field for January and February, 1941.—Editor.

### The Shion Ryo

This Evangelistic Center for Japanese, at 30<sup>th</sup> Three-Chome, Takezoecho, Keijo, has been housed since 1936 in the former residence of Rev. and Mrs. D. A. Bunker, in one of the most beautiful locations in the city.

This property was bought to commemorate twenty-five years of work by Miss Bertha Starkey, of the Methodist Mission, among the Japanese, and ten years by her colleague, Miss Tsuya Kitajima, in Chosen.

The "SHION RYO family" numbers thirteen Japanese girls, students, teachers, and office workers. Among the twenty-five young people who stood at the altar of the Japanese Methodist Church on Christmas Sunday, 1940, four were SHION RYO girls, and two more were ready for baptism, but prevented by illness, they waited till Easter. Every one of the thirteen is now a Christian.

There is also a Saturday School of Religion, and when it gave a Christmas Program 156 people, including parents and older brothers and sisters, packed the house.

The first Christian Kindergarten for Japanese children in Keijo was opened in the SHION RYO on February first, enrolling 24 Japanese and 6 Korean children.

Note. The Korea Mission field of June, 1936, has an article giving details of the opening of the SHION RYO.

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Dr. Miller, as chairman of the Federal Council's Committee on Publications, is Business Manager of the Korea Mission Field, and Editor-publisher of the annual Prayer Calendar. Correspondence relating to these should be addressed to Rev. E. H. Miller, Ph.D. at the Zaidan Hojin Office, Room 21, Christian Literature Building, Shoro, Keijo, Chosen. The following is supplied by Dr. Miller—Ed,

## **The Christian Literature Society of Korea in 1940 (and up to March 1941)**

"The outstanding event of 1940 was the Jubilee: the Fiftieth Anniversary of the organization, June 25th, 1890. of the Korean Religious Tract Society which with various changes of name but not of purpose has grown into the present Literature Society with its four story ferro-concrete building on Chong-no, Keijo's central business street. The plans for the Jubilee celebration included:

*In Finance:* the efforts to secure Endowment were quite successful, and have attained the desired goal of ¥50,000. A General Endowment fund was also set up from the proceeds of the residence property formerly occupied



by our Publishing Secretary, Mr. Bonwick, now retired in England. Thus with reserves for the Pension account we now have income-producing funds well invested of above ¥100,000.

*Publications:* Owing to lack of supplies available at this time the list of Jubilee publications is disappointingly small. It includes Foster's Story of the Bible, translated by Mrs. Pilley Kim Choi, already in its third printing, 2,000 each; A book of Jubilee Sermons by 52 outstanding Korean Pastors also requiring republishing in the Jubilee year; a Bible Hand Book by Dr. Rhodes which also sold out in its first year. Other books, new or reprints, were put out with the Jubilee imprint on them and sales have been satisfactory on them also. Not all planned for could be put out in time for the Jubilee.

*Cooperation:* In the matter of larger cooperation, the increase of Korean Members from the 13 Annual and 9 Life members of year before last to the present roll of 20 Life and 221 Annual members shows that interest at least among certain classes has been increased greatly. Recently, in accordance with plans well on foot before the Jubilee time, Korean Editorial and Publishing Secretaries have been elected, and as members of the Executive Committee they will add their weight to the Korean membership already on that Committee, soon to be a majority.

Along with the securing of the larger gifts from the Missions and Boards a drive for Donations of "Fifty Yen for the Fiftieth Year" among missionary and other friends has brought in from about 150 individuals at home and on the field some ¥80,000.00. The membership has also increased among this group, now numbering 24 Annual and 394 Life members. The plan made some five years ago, at the conclusion of the building drive which brought in the fund to complete the building, for a fund of ¥75,000 in ten years is to continue.

As the Society turns into the new calendar year 1941 its finds itself in the midst of the effort to Nationalize

according to the New Structure. Plans are under way to preserve intact the trusts committed to it by donors, Board, Society and individuals, including Life memberships; at the same time to set at the head of the controlling Board a choice group of Nationals and so meet the requirements of the New Order in Greater East Asia. There are problems of cooperation with church groups that have seemingly departed from ecumenical standards in teaching and life, there are problems of financing in view of the requirement of cutting off such organs from former sources of income, but to meet all these problems new and old we have a group of faithful fellow workers developed in the last years of the half century, and we have a Great God who is worthy of our confidence, and in that assurance the Society goes on in to the second half century in full faith that the needs will be met and the opportunities for service will be open as before."

Since the above was written, the contemplated transfer of responsibility for the management of the Christian Literature Society of Korea has been made.

Rev. J. S. Ryang, D.D. has, at the request of the Trustees, become responsible for the business of the Society, for a period of three years, at the expiration of which further plans will be made. A Committee of nine representative Christian Koreans, ministers and laymen, from various churches and professions, co-operates with Dr. Ryang; and Rev. L. G. Paik, Ph.D., as Treasurer and Editorial Secretary, with Mr. W. M. Oh as Secretary for Production and Distribution, share with him the direction of the Society's affairs. The management of the Society's real estate and investments remains with the Zaidan Hojin—incorporated in 1928—of which Dr. Miller, former Administrative Secretary, is Chief Director and executive. Income from these sources is turned over to the Society for its current use.

## The Chosen Christian College in 1940 and '41

**TWENTY-FIFTH ANNIVERSARY.** This was quietly celebrated in June, 1940. The Alumni Association presented silver cups and citations to: Dr. O. R. Avison, the late Mr. John T. Underwood, Dr. H. H. Underwood, Hon. T. Sekiya, Dr. A. L. Becker, and Dr. E. H. Miller. Faculty, students, and the public, were all greatly inspired to strive for a larger future for the College.

**CHANGE in the PRESIDENCY.** Mr. H. H. Underwood, Ph.D., Litt. D., was the third President of the College, following his father, Rev. H. G. Underwood, D.D., LL.D. and O. R. Avison, M.D., LL.D. After seven years of strenuous and successful service, in deference to the National Policy which requires educational institutions to be headed by subjects of His Imperial Majesty, he resigned. In February, 1941, Hon. T. H. Yun, LL.D., was appointed in his place, with Dr. T. Matsumoto as Vice-President. Friends and faculty firmly believe that the new administration will follow the founders' ideal in regard to Christian principles, as well as the National Policies.

### FORWARD STEPS TAKEN in 1940-'41

1. Training the students under the spirit of unity of Japan Proper and Chosen, and perseverance in the present extraordinary times.

2. Under the spirit of the High Tension Defense Policy, to train the students to be better fitted for the work of establishing a New Order in the Far East, as well as a new World Order.

3. To train the students to realize the spirit of chivalry by devoting themselves to physical culture, to raise their physical standard.

### PLANS for ADVANCE in 1941 and the FUTURE—

- 1.—To commemorate the coming thirtieth anniversary—in the year of Showa (1945)—a movement to bring the number of books in the Library from 80,000 to 100,000, has



been launched.

2.—To begin increasing the capital funds of the college.

3.—To meet the requirements of the times, it is planned to: strengthen the faculty; revise the courses of study; and install such additional apparatus and equipment as may seem necessary.

#### **SPECIAL ITEMS of INTEREST—TWO GIFTS—**

From Mr. Sung Kwon Kim, land valued at half a million yen, the annual income being estimated at from ¥20,000.00 to ¥40,000.00.

From Mr. Chung Kyu Lee, a graduate of the Commercial Department, the generous gift of ¥10,000.00, the largest single donation from an alumnus.

Note. For further information on the C.C.C., see the Korea Mission Field of June, 1941.

Ewha College for Women, under the leadership of the President, Dr. Helen Kim—Korea's first woman Ph.D.—has had a prosperous year, but the withdrawal of its entire missionary staff has been keenly felt. Full information about the College was not available.—Editor.

### **Resolutions**

#### **ON RETIREMENT OF PRESIDENT UNDERWOOD**

WHEREAS DR. H. H. UNDERWOOD has resigned the Presidency of the Chosen Christian College:

Be it resolved that we, the Board of Managers of the C.C.C., accept his resignation with profound regret and deep appreciation of his long service, first as Vice-president and then as President. There is no one in Korea who is more fitted than he to fulfil the duties of this position. The College owes its very existence to the generosity of his uncle, Mr. John T. Underwood, and the statesmanship and devotion of his sainted father, Dr. H. G. Underwood. Having been born in Korea and grown up with and among the Koreans, Dr. H. H. Underwood speaks the Korean language as a native and not only knows but

sympathizes with the living conditions and problems of the Korean people better than any other foreigner. He has put his whole soul and heart in the great work his father left him. We are indeed sorry that he has to resign, simply because the circumstances of the times are such that he can't do otherwise.

We are however happy to say that he has not altogether left us. He has been nominated as President Emeritus, and holds a professorship in the College. We are further gratified that his eldest son, Mr. H. G. Underwood, has been lately granted a license to teach English, thus giving the College the honor of having three generations of the Underwood family, as the Founder, President, and Professor. We hope their connection with the College will continue long so as to enable the institution to enjoy the benefit of their counsel and devotion in these times of uncertainties.

Seoul, May 21st, 1941.

T. H. Yun  
J. S. Ryang  
E. H. Miller

## Two Union Hospitals and their Work in 1940

UNION CHRISTIAN HOSPITAL, Heijo,—14 doctors, 23 graduate nurses, 38 student nurses, 76 pay and 10 free beds. The Northern Presbyterian Mission has voted to allow the Hospital to use one of its vacant dormitories, so making room for 35 more beds, with a corresponding increase in the number of free beds. Hospitalized patients—free, 240, for 4,320 days, pay, 1,923, for 39,957 days. Dispensary patients—free, 958 for 5,748 treatments, pay, 16,913 for 85,919 treatments. Income from patients: Hospital, ¥121,800.00; Dispensary, ¥131,898.00.

SEVERANCE, Keijo—52 doctors, 36 graduate nurses and 47 student nurses. 166 pay and 29 free beds, with more than ¥80,000.00 worth of free treatments. Hospital-

ized patients—free 319, pay 3,277. Dispensary patients, free 2,488, pay 27,439. Hospital income, ¥188,796, Dispensary, ¥159,763. Out of 198 medical students, 40 graduated, and also 19 nurses.

Each institution is now headed by a Korean Christian doctor, with Korean Boards responsible for finances and management. Severance plans in 1941 to build a charity hospital and dispensary. Three members of the Northern Presbyterian Mission still work in the Union Christian Hospital, and though all missionaries have withdrawn from Severance, the President definitely hopes that those who were connected with it may return.

### **Social Service Work of the Federal Council**

As in past years, the Salvation Army—now the Salvation Band—does the work, while the Federal Council's Committee furnishes the funds. This plan will be continued in the future.

**HOME-for-GIRLS-in-NEED.**—This is just what its name implies, and again we can report that no one has been turned away. Of the twenty-five who were in the Home for longer or shorter periods, most went on to good positions, in homes or schools, or back to their parents. Most of them keep in touch with the friends who cared for them, and their records are uniformly excellent.

**TRAVELLERS' AID** at Fusan Pier.—Supplementing the excellent work done by the Government, with its fine building and large staff—some of us remember when there was neither building nor staff—there are two Korean women officers, both of them experienced and enthusiastic in their work of helpfulness. Here are figures for a typical three months:

Visits to the R. R. Pier ..... 174

People to whom advice was given ..... 21,112

(An average of more than 220 a day!)

Taken to the Officers' own home and



sheltered, adults .....	12
children .....	17
Helped with passports .....	277
Sent to their homes—4 women and 8 children	
Helped with money for expenses .....	31

Fusan is the port through which most of the travel between Chosen and Japan Proper must pass. Two steamers each way daily, with 1,500 or more passengers on each trip, furnish the tens of thousands in need of aid. A small beginning has also been made at Shingishu, the last station before the train enters Manchukuo.

Note: For the work of the Social and Evangelistic Center of Seoul, typical of similar enterprises in other cities, see the KMF of April, 1940, and March, 1941.—Editor.

### Young Men's Christian Associations

KEIJO Y.M.C.A.—This was organized among the Japanese residents of the city, but fully a third of the students in its various schools are Koreans. It has a membership of 788, and spent ¥53,106 last year. The upper floors of its building are used as a dormitory, with a capacity of 25, which is always full, with a waiting list. Enrolment in the Educational Department, as of December, 1940, is as follows:

Commercial Day School .....	173
"          Night School .....	113
Chinese Language School .....	81
Class for those preparing to enter High Schools .....	65

CENTRAL Y.M.C.A.—This serves the Korean young men of Keijo. Mr. B. P. Barnhart, the last of its former Western staff to leave, was a member of the National Y. M. C. A. Committee of Japan, and the Central and Keijo "Y's" work in close co-operation. The report for 1940 says "we carried on our ordinary work as usual, with more

physical classes than before; total attendance at gymnasium 239,800."

The English Language School was closed, after 35 years. Association membership—409 boys and 1,198 seniors; total 1,607. Enrolment in Schools:

Middle School .....	533
Industrial School .....	182
Night School—	
Regular Course .....	462
Commercial Course .....	69
Chinese Language Course .....	146

Note. The YWCA is continuing its work among Korean girls and young women, but no report was received.

### In Memoriam

MRS. ANNA S. HARVEY—1867-1940.

Coming to Korea in 1917, she joined the Northern Presbyterian Mission in 1920; retiring in 1937, she died at her home in Lancaster, Pa., on January 27, 1940.

During her service in Chai Ryung, she was for years Principal of the largest Women's Bible Institute in this country. She will be remembered not only for her teaching and preaching, but for her genuine love of people, her deep interest in them, and her quiet kindly words of encouragement.

MRS. BERTHA K. IRVIN—1869-1940.

With her husband, Dr. Charles K. Irvin, she came to Korea in 1893, as a member of the Northern Presbyterian Mission. They resigned in 1911, and for over twenty years Mrs. Irvin was engaged in Christian work in Kyoto. She returned to the U.S.A. four years ago, and died at her home in Pasadena on February 17, 1940.

While Dr. Irvin was building up a successful medical work in Fusan, Mrs. Irvin established a school for Korean girls, one of the pioneer educational institutions of the country.

**MISS MATTIE S. TATE—Died 1940.**

One of the seven pioneers of the Southern Presbyterian Mission, Miss Tate came to Korea with her brother, Rev. L. B. Tate, in 1892, and was the first woman missionary in the North and South Chulla Provinces. She gave those among whom she worked an insight into the Western mind and heart. They saw her sincerity and truth, and learned to love and trust the missionary, so that the later comers, going among utter strangers, found themselves received with the greatest cordiality. After retirement, she lived in the U.S.A. strong to the last in her missionary faith and zeal.

**MISS ESTHEN LUCAS SHIELDS—1868-1940.**

A graduate of the Philadelphia Hospital Training School for Nurses, Miss Shields came to Korea in 1897, as a member of the Northern Presbyterian Mission. During most of her missionary life, she was connected with Severance Union Medical College and Hospital, from the days when it was the "Royal Korean Hospital." She retired in 1938, and died at her home in Lewisburg, Pa., on Nov. 8, 1940.

No better summary of her life of quiet service can be written than is found in her own words, part of a personal report of years ago.

"More and more I realize that as we meet those who come to us we need to quietly listen to what each would like to tell us, to consider their words and manner. How often a listener is needed for the mental and physical and spiritual sorrows of the patients, some one to listen sympathetically to the individual."

The drinking fountains in Severance, installed in her honor on her sixtieth birthday by her friends, typify her life of constant giving.

**MISS HORTENSE TINSLEY—1883-1940.**

A missionary of the Southern Methodist Women's Council in Korea from 1911 to 1934, Miss Tinsley was



loved and respected by Koreans and missionaries alike, not only for the excellent work of her vigorous years, but for the way she bore the cross of suffering. Told in 1929 that an incurable disease was likely to take her life in three years, she said "If I have only three more years, let me live them in Korea." She went back and stayed five years, and after retiring served at home for six years more as a Bible teacher in Vashti School. She died on November 25, 1940.

"To work while it was day, and when the shadows brought suffering, so to triumph that the peace of God shone in her face, such was this good woman's inspiring service."

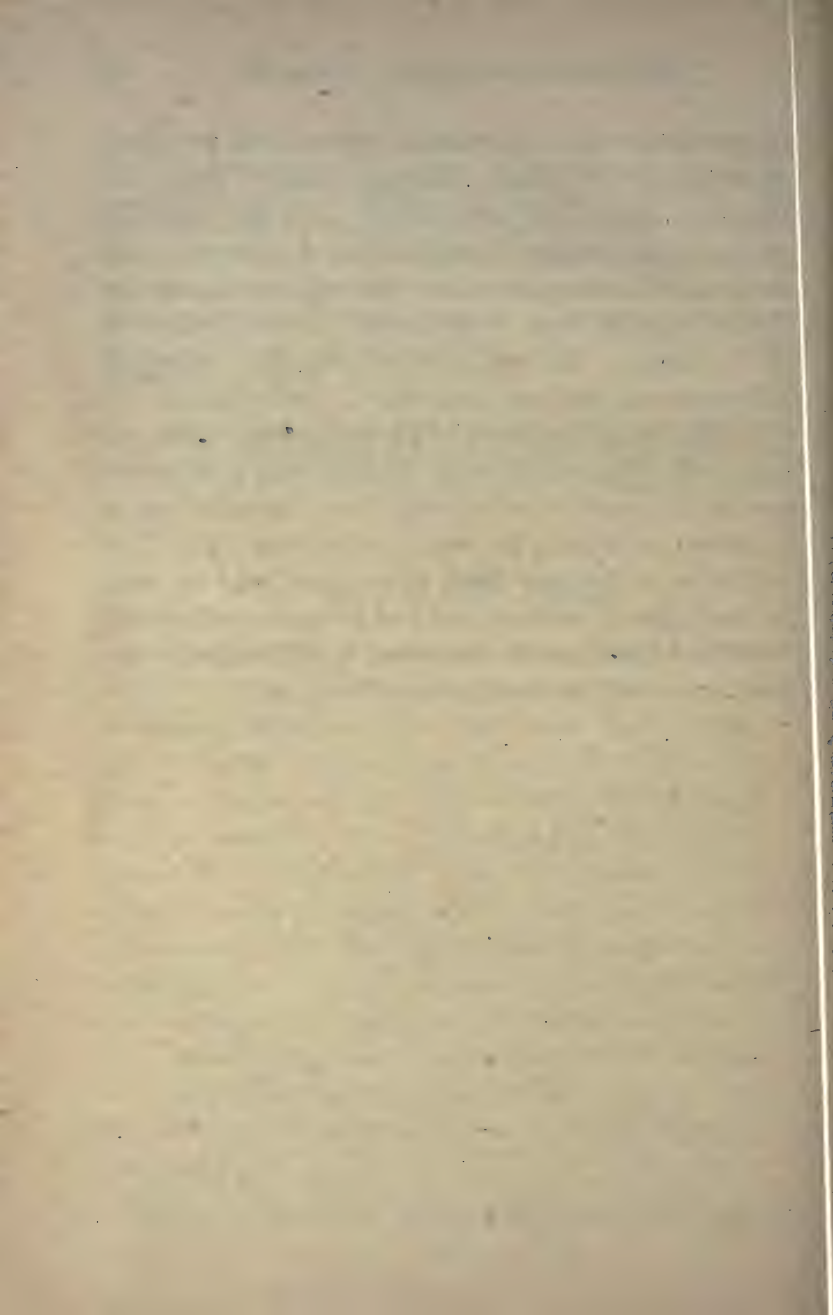
### A Word by the Editor

The deficiencies of this section of the "Year Book" are better known by the editor than they can be by any one else. Writing has been done under unusual difficulties; undertaken late and on short notice, with many of those to whom he would have turned for help withdrawn from the country, with information on some phases of current work unavailable, with the pressure of other tasks that cut into the amount of time and effort that could be given, the result is far from satisfactory. Some enterprises have not been touched—for example, the extensive work among lepers, that is caring for hundreds of these unfortunates, and is sending out scores each year, "with arrested symptoms," fit to resume a normal life, as well as safeguarding the health of untainted children of leper parents.

But in the preceding pages the student will find in-

formation on various activities, many of them in no way dependent on the foreign missionary, that are part of the Christian impact on this country. And the *reportable* results of one year are much like those of another, so that the statistics though not up to date, will give a good idea of the organized work of the Missions and Churches. So far as possible, the way in which changing conditions have been met has been described. The editor can cite the sign that a class-mate of his found many years ago in a Colorado saloon where he held his Sunday afternoon services for cowboys and miners—"Don't shoot the guy at the piano, he is doing his best." And he hopes that in the 1941 issue of the Year Book, Chosen may have its place, for he is sure that when this first year after withdrawal is finished, the Christian Movement in this land will have results that will inspire all who know them.

E. W. Koons.





Chapter V

**HISTORICAL SKETCHES  
OF  
THE MISSIONS**

*Compiled by* DARLEY DOWNS

THE UNIVERSITY OF CHICAGO

LIBRARY

## **\*JAPAN MISSION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS**

In prayer was the Japan Mission of the American Board conceived. In prayer was it born. In prayer was its work carried on. Prayers of thanks are now being offered for the sustaining help through the years. Whether or not American Board missionaries will ever again come in large numbers, the work which has been built up through the years will continue to stand as a vital part of the Christian Church in Japan.

While Japan was yet closed to messengers of the Christian Goodnews, a prayer meeting for Christian missions was held, Jan. 7, 1828, in the home of a merchant, William Ropes, at Brookline, Massachusetts. Prayer was followed by a collection which amounted to \$15. The following month and many more saw these prayers and contributions continued until over six hundred dollars were paid to the Board to be applied to a mission to Japan, when and if that country opened her doors. With money added to the principal over four thousand dollars were available when the Mission was finally started.

The first Japanese translation (Gutzlaff's) into Japanese of the Gospel of John (1837) was printed on the American Board Press in Singapore. The first two Japanese Protestant converts were made by Gutzlaff and an American Board missionary to China, S. Wells Williams.

In the instructions given Rev. Daniel C. Greene, who

\* For convenience the sequence of the "Directory of Mission Boards Functioning in Japan" has been used even though it has been impossible to secure sketches from a few whose missionaries have all left the country.



with his wife arrived in Yokohama Nov. 30, 1839 to found the mission, was the pertinent advice to place the authority for the direction of the hoped for churches in the hands of the Japanese. No more fitting admonition could have been given for a mission in Japan. Success resulting from the execution of that policy has been indicative of its soundness.

Though not arriving in Japan until ten years after missionary work had been started, the outstanding quality of the men and women together with the unusual opportunities of the time, made the American Board's work centering in the Kwansai, and then spreading widely through the Empire, of lasting significance. Ill-health played a heavy roll in changing the personnel, so that large numbers fifty years ago (high point, 91 on the field, 3 on furlough, in 1891) do not indicate for the 303 missionaries who have served, a total number of years of the size one might expect.

Claims to be first in various fields often prove to be ill-founded. Most missions have pioneered in some work. The following represents a partial list of enterprises in which the American Board's Japan Mission pioneered.

Joseph Hardy Neesima, a patriot who broke his country's laws to seek the secret of Western strength abroad, returned to Japan an ordained associate missionary of the American Board, and together with Dr. Jerome D. Davis, founded what has become Doshisha University, in Kyoto. Christian education for young men and women of Japan was the ideal sought, with special emphasis on the training of an educated ministry. Few schools in Japan can look back as far as 1875 for their founding. So far as the chronicler's memory serves, no other Christian school in Japan has been visited by the Empress. Though the development of the Doshisha has not in some points been consistent with the hopes of the founders, it has in its Theological department trained most of the pastors in the Kumiai and Dobo (United Brethren) de-

nominations. It has sustained a reputation for liberal and progressive interpretation of religion, it was the first school in Japan to teach Sociology and perhaps the first to teach Economics. Dr. Dwight W. Learned's fifty three years of active teaching in the institution can find few parallels anywhere.

Among other early educational ventures which might be mentioned are (1875) Kobe Girls' School (now Kobe College), started by Misses Dudley and Talcott, and long ably led by Drs. Searle and DeForest; Baikwa Jo Gakko (1878) founded by the Osaka Christians, but from the start, though financially independent, assisted with missionary teachers; the Kobe Women's Bible School (1884) long led by Misses Barrows and Cozad; Glory Kindergarten Training School, started by Miss Annie L. Howe the oldest institution of its kind in Japan (1889); and the Kyoto Nurse's Training School, the first such institution in the land, founded in 1887 by Dr. Berry and Miss Linda A. J. Richards, a pupil of Florence Nightingale and the first trained nurse in America.

Pioneer work in medical teaching was done by Dr. John C. Berry, who, in the early 70's obtained permission to dissect, in his anatomy classes, bodies of executed criminals. It was this same physician, who, backed by funds given by a Kobe business man, made a study of the prison system of Japan and whose report was the basis for wide-reaching reforms. Dr. Wallace Taylor's published studies in beriberi became the first scientific report on that disease by a Western trained mind. Though Okayama Orphanage, the first important venture of its kind, was started by the saintly Juji Ishii, it was through Dr. James H. Pettie's constant help that the prayers of the founder were largely answered. Miss Alice P. Adams founded one of the first and most successful settlement houses in Japan, at Hanabatake in Okayama. The Matsuyama Night School for underprivileged youths was a project of Miss Cornelia Judson. Many Kumiai pastors

were given their first incentive towards the ministry in that institution. The Yodogawa Neighborhood House, in Osaka, is not so old as many of the social service plants, but it gained quick recognition for the quality of its program and has proved the wisdom of the plans of Sherwood F. Moran and Miss Alice E. Cary, who projected it.

Though Dr. Hepburn adapted and printed some tracts which had been successful in China, Dr. J. D. Davis was the first (1873) to prepare one expressly for Japan. His "Chika Michi" was so widely distributed that it gave rise to leaflets put out by the Buddhists to counteract its influence.

Dr. O. H. Gulick was the force behind the first Christian periodical in Japanese, the "Shichi Ichi Zappo" (1875). Published as a weekly it ran for some years introducing general informational topics along with the distinctly religious.

What has been called the first organized Sunday School in Japan was started, December 7, 1873, by Dr. Berry.

Leeds Gulick and Miss Eleanor Burnett pioneered the summer camp movement, which has become so influential in recent years.

Instructed, before ever reaching Japan, to put the responsibility for the church into the hands of the nationals of the country, the Mission was a pioneer in self support. Rev. H. H. Leavitt and Rev. Paul Sawayama, the former an American Board missionary, the latter the sainted pastor, of Naniwa Church, have been known as the apostles of that movement in Japan. Though the theory has never been fully realized yet the emphasis upon self support has always been a salutary one, and the administration of the local churches has been in Japanese hands. For many years the evangelistic work financed from Japanese and foreign funds was carried on through cooperative committees. Then for some years the denomination and the Mission separated their bud-



gets and control, but from 1921 the American Board has carried on no direct evangelistic program apart from the Kumiai denomination, the missionaries and the funds being placed by the American Board under the control of the Board of Directors of the Kumiai denomination. What was taking place in the evangelistic field was in a modified form realized in a wide range of institutional work where denominational representatives sat with missionaries to supervise and apportion for these ventures. Because of a feeling that a mission organization as a legislative and administrative body was behind the times and a cause of misgiving on the part of Japanese Christians, the Mission was dissolved and a branch office of the American Board was set up in Japan its personnel being appointed directly from the Board's headquarters in America. The Mission ceased to exist December 31, 1935, though the missionaries of the Board have continued to function either under the evangelistic program of the Kumiai Church, in institutions under the jurisdiction of a joint foreign and Japanese Central Committee, or in institutions functioning under their own corporation charters.

Not only did the American Board missionaries cooperate well with the Japanese, but they also worked well with one another. Women missionaries were early given a vote in Mission affairs. The Union Church of Kobe and also that of Kyoto were started by American Boarders. For many years the American Board furnished a director for the School of Japanese Language and Culture, and a member of the staff of the Christian Literature Society. For many terms Mr. Downs has held honorary secretarial positions in the National Christian Council. Had it not been for the zeal and persistence of George Allchin the first union hymnal might never have been carried to completion.

Union of the Congregational and Christian Churches in America led to the uniting of the missions on the field

and to that of the Japanese denominations which had resulted from their labors. One unusual form of cooperation resulted from the request of the Universalist Board in America for the loan of an American Board missionary to oversee its interests in Japan.

Though but nine active American Board missionaries remain in Japan this 23rd of April 1941, the work goes on; a policy of expecting Japanese to lead and carry on in their own land having been fully justified.

Among the 303 names on the roll it is difficult to limit oneself to but a tenth of the number for special mention:

Daniel Crosby Green, 1869-1913, missionary statesman, Bible translator, liberal leader, preacher, scholar.

Orramel H. Gulick, 1871-1892, editor of first Christian periodical in Japanese, conservative evangelist.

Jerome D. Davis, 1871-1910, educator, author of first Japanese tract, cofounder of the Doshisha, missionary hero.

John C. Berry, 1872-1893, pioneer doctor, prison reformer, organizer of first Sunday School.

M. L. Gordon, 1872-1900, missionary saint, scholar, philanthropist.

Eliza Talcott, 1873-1911, indefatigable evangelist, cofounder of Kobe College.

Julia E. Dudley, 1873-1901, cofounder of Kobe College,

Horace H. Leavitt, 1873-1887, apostle of self support.

John H. DeForest, 1874-1911, statesman, linguist.

Joseph H. Neesima, 1874-1890, cofounder of the Doshisha, man of prayer.,

Dwight W. Learned, 1875-1928, liberal scholar, Bible translator and commentator, educator.

Otis Cary, 1878-1919, founder of churches, scholar, educator, historian.

James H. Pettee, 1878-1920, pastor, philanthropist, founder of Christian Endeavor in Japan.

George Allchin, 1882-1919, father of the union hymnal,

urban evangelist.

Susan A. Searle, 1883-1929, educator, woman of prayer.

George M. Rowland, 1886-1929, pastor, evangelist, gracious friend.

Cornelia Judson, 1887-1932, founder of Matsuyama Night School, indefatigable evangelist.

Horatio B. Newell, 1887-1930, pastor, linguist, internationalist.

Annie L. Howe, 1887-1927, founder of the first kindergarten training school.

Sidney L. Gulick, 1888-1913, internationalist, educator, author.

Mary F. Denton, 1888—devoted friend of the Doshisha and Japanese partizan.

Gertrude Cozad, 1888-1926, educator, administrator.

Hilton Pedley, 1889-1930, linguist, devoted friend of Japan.

Alice P. Adams, 1891-1930, pioneer in missionary devolution, settlement worker.

Olive S. Hoyt, 1902—educational rebuildder.

Charlotte B. DeForest, 1903—educator, administrator, linguist.

Edward S. Cobb, 1904—scholar, author in Japanese, educator.

Darley Downs, 1919—educator, administrator, cooperative secretarial work.

Isabelle McCausland, 1920-1940, educator, editor, social specialist, internationalist.

Harold W. Hackett, 1920—administrator, Christian layman.

*Frank Cary.*



## THE JAPAN MISSION OF THE CHRISTIAN CHURCH

The Christian Church began missionary work in Japan in 1887. The first missionary, Rev. D. F. Jones and wife—secured a position as teacher of English in the schools of Ishinomaki, Miyagi-ken, and began work there and in the towns round about. Later when foreigners were permitted to reside only in certain cities, Mr. Jones transferred to Tokyo, opening a preaching place in each ward and in outlying towns. Rev. A. D. Woodworth and wife and Miss Christine Penrod arrived in 1892.

Others followed at intervals until a total of 18 missionaries had been sent out, though at no time were there more than 10 in service at any one time, this being from 1923 to 1927.

Churches were established only in the southern tip of Iwate, in Miyagi and Tochigi Kens and in Tokyo-fu.

For a number of years Dr. Woodworth and Miss Penrod conducted a Bible School in Tokyo, one of the first co-educational schools for students of that grade. Later, with the assistance of Japanese graduates of American Universities this became a men's theological school. About 1912 this was discontinued and thereafter Theological students were educated in schools of other denominations.

A girls' school was established in Utsunomiya in 1907 by Mrs. E. C. Fry, which continued in operation until 1927. Some two years after her death.

Kindergartens were organized in churches from about 1910, until 14 of the 16 organized churches were so assisted.

A day nursery with 100 pupils was conducted by C. P. Gärman in Oji Rim Po Kwan from 1923-1928—in cooper-

ation with the Social Welfare Department of Tokyo-fu. In 1916 newspaper and correspondence evangelism was also begun, and was continued both from Tokyo and from Sendai (this latter in cooperation with the Sendai Shin-sei-kwan, an interdenominational organization), until the mission ceased its separate existence.

Early the Japan Christian Church was organized, the missionaries, Japanese pastors and lay delegates all having equal status in the annual general meeting. In later years also the mission was assisted in the administration of funds from abroad by a Cooperating Board of an equal number of Japanese and missionaries.

Following the merger in U.S.A. in 1929 of the Congregational and Christian Churches the Japan missions of the two churches were united. This was followed by a voluntary merger of the Kumiai and Christian Churches. At the time of merger there were 16 churches all, but 2 of which had properties financed entirely by mission funds. These and the mission equities in the two were given outright to the Kumiai Zaidan together with a fund for the upkeep of the properties for a number of years. Also a sum was contributed to the Kumiai Kyokai Pension Fund to make the pastors of Christian churches eligible to membership in that Society.

After a decade of united effort the separate existence of the two groups is but a memory. May the newly organized Union Church develop as satisfactorily.

*C. P. Garman.*

## • JAPAN BAPTIST MISSION

This Mission's history begins with the arrival in Yokohama on February 7, 1873 of Dr. and Mrs. Nathan Brown. However, it is to be noted that the first Baptist missionaries in Japan were Jonathan Goble and his wife, Free-Baptists, who began their work here in 1860. This was not Goble's first visit, as he had been a sailor in the fleet of Commodore Perry, and his inspiration for undertaking missionary work was the result of what he saw in 1853. After ten years of free-lance work in Yokohama, the Gobles returned to America in 1870 and reported to the Free Baptists the opportunities for evangelism in Japan. Not being in a position to take advantage of these opportunities, this group requested the American Baptist Missionary Union (forerunner of ABFMS) to include Japan in their extending field of work. It was in response to this request that Dr. and Mrs. Brown were appointed to Japan.

Dr. Brown was already sixty-six years of age when he arrived in Japan, with years of conspicuous service behind him in Burma and Assam. In the latter country, he had translated the whole of the New Testament and parts of the Old Testament into Assamese. His outstanding contribution in Japan was also in the field of translation. At the time of his arrival portions of the New Testament were already in circulation, but the New Testament had not been issued in its entirety. This constituted a challenge to the aged missionary who set to work and made the first complete translation of the New Testament into Japanese. Though never widely adopted, the influence of this translation was transmitted to the Revised Version of the Bible Societies now in use throughout Japan.

During the years since Dr. Brown's arrival, there have been nearly two hundred men and women come to this



Mission of whom it is possible to single out the following for having made special contributions. Dr. Albert A. Bennett (1879-1909), building up of Theological Seminary; Miss Anna H. Kidder (1875-1913), developer of Surugadai Girls' School (Shuntai Eiwa Jo Gakko); Miss M. A. Whitman (1883-1917), girls' education, evangelism; Rev. C. H. D. Fisher (1883-1920), church establishment, mission administration; Rev. E. H. Jones (1884-1920), pioneer rural evangelism in the Tohoku; Dr. C. K. Harrington (1886-1920), Bible translation; Dr. J. L. Dearing (1889-1916), President of Theological Seminary, mission administration; Dr. W. B. Parshley (1890-1914), Theological Seminary; Miss Clara A. Converse (1890-1932), developer of Soshin Jo Gakko, Kanagawa; Miss Lavinia Mead (1890-1927), one of the founders of Shokei Jo Gakko, Sendai, and founder of Bible Training School, Juso, Osaka; Prof. E. W. Clement (1887-1910), founder of Tokyo Gakuin, writer on Japanese history; Miss Annie Buzzell (1892-1934), developer of Shokei Jo Gakko; Mrs. Henry Topping (1895—), pioneer in kindergarten work; Captain L. W. Bickel (1898-1917), opening and development of evangelism on islands of Inland Sea; Dr. William Axling (1901—), organizer of social work at Misaki Kaikan and Fukagawa Kaikan, Tokyo, and leader in interdenominational and international activities; Rev. Frank Briggs (1902-1918), evangelism in the Bantan District; Dr. C. B. Tenny (1900-1930), first president of Kwanto Gakuin, mission administration; Miss Edith F. Wilcox (1904-1930), development of Hinomoto Jo Gakko, Himeji; Dr. H. B. Benninghoff (1907—), organizer of Waseda Hoshien Student Center; Miss Gertrude Ryder (1908-1940), development of Tokyo Young Women's Dormitory; Dr. D. C. Holton (1910—), theological education, mission administration, Shinto studies.

Definite organization of the Mission was not until 1890 when there was set up a "Conference of Missionaries of

the American Baptist Mission Union." Liaison with the church organization was only by inviting delegates to attend a session of the Annual Mission Conference, and by appointing special committees as required to confer with similar committees appointed by the church organization to deal with particular problems. In 1901, there was organized a "Reference Committee" of the Mission, its functions being purely advisory.

In 1906, the Mission Conference appointed a committee of three "To cooperate with a similar committee to be selected by the Japanese Annual Conference" with the duty of seeking "in every way possible to promote fraternal and active cooperation between the Conference and Nenkwai and plan for the unifying and strengthening of our work." This committee was known as "The Committee on Cooperation with the Japanese Conference."

In 1913, on recommendation from the above committee, there was set up "The Baptist Cooperating Committee (Baputesuto Kyodo Iinkai)" composed of ten members, five from the Mission Conference and five from the church organization. Its purpose was stated as being "that of mutual consultation in regard to the work of the Baptist denomination in Japan".

This Cooperating Committee was reconstituted in 1916 as a "Joint Committee" consisting of six missionaries (the six being the Mission Reference Committee) and six Japanese, elected by the church organization. It was advisory in function. Evangelistic missionaries made up their budgets with advice of local Japanese workers for action by the Mission Reference Committee. When the Reference Committee discussed the general budget (including that for churches) and when the appropriations were made "the Japanese members of the Joint Committee were present and were invited to participate in the discussions." In 1918, by action of both the Mission Conference and the church, the responsibilities of the Joint Committee were increased to include preparation

of the budget for the entire work, the requesting of new missionaries and their designation and transfer.

In 1930, membership on the Joint Committee became changed to four missionaries and six Japanese while a revision in rules gave to the committee responsibility "regarding the establishment, transfer or closing of places of evangelistic work and the appointment or dismissal of evangelists";

Merger of the Mission with the East Japan Baptist Convention took place in 1933, the "Missionary Group" continuing only for purposes of inspiration and to continue oversight of missionaries' health and mission residences. On the Executive Board of the Convention, of 12 members 3 were missionaries elected by the Convention from twice that number of candidates nominated by the Missionary Group. The Executive Board membership was increased to fifteen in 1935, while the number of missionaries remained at three. The Convention elected a "Missionary Secretary" to "keep the missionaries in touch with the work of the Convention and with each other and to conduct correspondence with the Home Boards." At the Convention Annual Meeting, missionaries were accorded the same rights and privileges as delegates.

Union of the East and West Baptist Conventions was consummated in 1940. This did not alter the existing relationship of missionaries to the church except to further reduce missionary representation on the Executive Board; of a total membership of twenty, four are missionaries (two of this Mission, and two from the Southern Baptist Mission).

With other mission groups, we are waiting to see what the place of the missionary will be in the structure of the new united church.

In regard to missionary personnel, the records disclose the fact that the peak was reached in 1923 when there were seventy-five missionaries of the ABFMS and



WABFMS appointed to Japan. From that year there has been a steady reduction until at present there are twenty-five, of whom eighteen are on the field. It is possible that there will be fourteen on the field next fall.

During its years of service the Mission has established churches from Nemuro in the Hokkaido on down through the prefectures of Iwate, Miyagi, Ibaraki, Nagano, Tokyo-fu, Kanagawa, Kyoto, Osaka-fu, Hyogo, Kagawa, Hiroshima, Ehime, Yamaguchi, and Okinawa; girls' schools in Sendai, Tokyo, Yokohama and Himeji; theological seminary in Tokyo-Yokohama; Bible-training school for women in Osaka; girls' dormitory in Tokyo; social work centers in Tokyo and Osaka; student center in Tokyo; and many kindergartens.

*Marlin D. Farnum.*

## THE BIBLE SOCIETIES IN JAPAN

The translation, publication and circulation of the Bible has been one of the outstanding contributions of the Christian movement to the spiritual nurture of the Japanese people. The first record of such a contribution dates back to 1837 when the American Bible Society gave financial aid to Dr. Charles Gutzlaff of Macao, who with the help of a ship wrecked Japanese sailor had made a translation of the Gospel of John. Dr. S. Wells Williams had also attempted translations with the help of ship wrecked seamen from Japan. Dr. Bettelheim, a converted Jew of Hungary, who had been a missionary in the Loo Choo Islands, translated the New Testament in the dialect which he found in the islands. His revision made with the assistance of Japanese of the Four Gospels and the Book of Acts was printed in Vienna in 1872 and many copies were sent to Japan. In 1871 Mr. Jonathan Goble put out an edition of the Gospel of Matthew, printed on wooden blocks. Drs. Brown and Hepburn published Mark and John in 1872. The following year their translation of

Matthew appeared. A Bible depot was opened by the missionaries in Kobe in 1872.

These rather sporadic attempts at translation and publication, aided to a certain extent by the Bible Societies in Britain and America, were given a more organized form when the Bible Societies themselves appeared on the field. Three Bible Societies have cooperated in giving the Bible to Japan—The National Bible Society of Scotland which dates back to 1875; the British and Foreign Bible Society and the American Bible Society, both beginning regular work in 1876. In response to a very urgent appeal from the missionaries in China to undertake the work of Bible translation, publication and distribution in that country, the American Bible Society in 1876 sent Dr. Luther H. Gulick as its first Agent to China and Japan. Dr. Gulick had been a missionary of the American Board in Micronesia. In 1881 the Agency was divided and Japan was assigned to Rev. Henry Loomis who served as agent for thirty years. In 1911 Dr. Herbert W. Schwartz took over the work, continuing in this position until 1916. Rev. Karl E. Aurell succeeded Dr. Schwartz and rendered great service until the time of his retirement in 1939. The first Agent for the British Societies was Mr. George Braithwaite whose term of service extended from 1886 to 1899. Mr. Frederick Parrott succeeding him, completed thirty one years of work as Agent, retiring in 1930. The Agency was then taken over by Mr. G. H. Vinall. At the time of Mr. Aurell's retirement in 1939, the three Societies agreed to have only one Agent in Japan. The Tokyo Bible House from that date became the headquarters of the entire Bible Society work.

In 1890 in order to prevent needless overlapping a Bible Committee was formed composed of the Agents of the three Societies, of six missionaries appointed by the American Bible Society and four appointed by the British Societies. The direction of the work was entrusted to this Committee. This arrangement was dissolved in 1904 and

the field was divided, the American Bible Society taking the northern half with headquarters in Yokohama and the British Societies the southern half with headquarters in Kobe. Each group selected a number of missionaries and later also Japanese who served in the capacity of an advisory committee.

The American Bible Society headquarters continued to be in Yokohama until 1919 when in conformity with the general drift of all national organizations to the capital, the office was removed to Tokyo. In 1931 the present beautiful and commodious Bible House was erected on Tokyo's most famous thoroughfare.

For over thirty years the work of the British Societies in Japan had been directed from No. 95, Yedo machi, Kobe. Late in 1939 this property was sold and the proceeds have been used for the work of the Societies in Japan, Korea and Manchuria.

Reference has already been made to the several spasmodic attempts at translation of the Bible in the early days. In 1872 a special committee was set up to translate the New Testament. This committee completed its task in 1880. The chief work had been done by Drs. Brown, Hepburn, Greene and Maclay among the missionaries and by Messrs. Matsuyama, Okuno, Takahashi and Miwa among the Japanese. The work of translating the Old Testament was undertaken in 1878. It was not until 1883 however that the Old Testament was made available for Japanese readers. The need of a revision of the New Testament became more and more apparent. This task was begun by a committee in 1910. This committee consisted of four missionaries and four Japanese. The revised edition came off the press on February 24, 1917.

In addition to the work of translation, revision and publication, the Bible Societies have been agencies for distribution. In fact it may be said that in many respects this is the distinctive work of the Societies. At times more than thirty colporteurs have been employed who



have systematically visited every home in a given community, selling the Bible to all who have expressed a desire to buy. It is largely due to this unique work that the figures for Bible distribution in Japan have reached a total of 30,597,465 copies. The circulation of the Bible for any one year reached its peak in 1931 when 1,407,133 copies were distributed. In 1940 the circulation was 816,091 copies, the drop in the total being largely accounted for by the scarcity of paper and binding.

Perhaps the most far reaching step taken by the Bible Societies was the decision to organize the Japan Bible Society. This organization came into being on February 25, 1938. It is governed by a Board of Directors, sixteen of whom are Japanese and eight are missionaries. Bishop Y. Matsui of the Episcopal Church was elected chairman of the Board at the time of its inauguration and has served in that capacity ever since. The foreign Societies served in that capacity ever since. The foreign Societies operating basis.

Since the organization of the Japan Bible Society, even more momentous steps have been taken. In harmony with the general tendency among Japanese churches, the Society has decided to become financially independent of all foreign aid from July 1, 1941. The American Bible Society has generously transferred the Tokyo Bible House to the Japan Bible Society and has also agreed to turn over the Bible House in Asahigawa. The British and Foreign Bible Society has made a munificent contribution of ¥75,000 towards the permanent fund of the Japan Bible Society. It is also planned to raise ¥100,000 for this same fund in Japan. The selection of a competent Japanese as General Secretary will no doubt be one of the actions taken by the next Board of Directors.

*Paul S. Mayer.*

## THE FRIENDS MISSION IN JAPAN

The history of the mission of the Society of Friends to Japan began in a private home in Philadelphia in 1882. Two young men (K. Uchimura and I. Ota, later Nitobe) who had come to America for study, suggested to a group of women gathered there that they make the Christian education of girls in Japan the outlet for their missionary concern. The suggestion was adopted and in 1885 Joseph and Sarah Cosand landed in Japan, under the appointment of the Womens Foreign Mission Association of Friends of Philadelphia. (This became the Mission Board of Philadelphia Yearly Meeting in 1923).

Opportunities for work soon came to hand. Friends with English connections—Dr. W. N. Whitney and George Braithwaite—cooperated, and the decade that followed was one of rapid expansion. The present site of the Friends Girls' School was secured, and the School started. A meeting also was set up there and a school for the training of workers in another part of Tokyo. Two meetings were started in Ibaraki Ken during this period, but the work came near wreckage in 1894 over the question of peace which grew out of the Sino Japan War.

A remnant however remained and the foreign group was reinforced by G. and E. Binford who went to Mito in 1896, and by G. and M. Bowles who began their work in 1901. A period of seed sowing followed. Literature was published, conferences and tent meetings were held. Three new meetings were set up in Ibaraki Ken. The governing body was an Evangelistic Committee, appointed by the Mission, but consisting of a majority of Japanese members.

A new period began in 1917 with the establishment of the Yearly Meeting,—the recognized form of an independent body of Friends. Developments during the period may be mentioned as follows: 1. Reconstruction in Tokyo after

the Earthquake in 1923, headed by T. Jones in cooperation with a Committee; experiments in cooperative service by H. Nicholson in Mito; 3. work for the young men of farming villages by G. Binford and R. Kikuchi; 4. the continued international effort of G. Bowles in Tokyo; 5. the achievement of self-support in the School under the leadership of T. Tomiyama and Esther Rhoads.

Since 1917, the Mission Committee has had no authority over the Japanese Society of Friends. There have been difficult times but mutual appreciation has steadily gained ground, and of late all have been thankful for real Christian fellowship between the national groups. The Mission gave over control of evangelistic fields in 1924. Numbers on both sides are small. The peak in the Mission Committee was reached in 1924, when the number under appointment was 15. Since then it has gradually decreased, until now there are only four. Age retirement may come to two of these within the year. But the Committee still believes it has work to do in Japan.

*E. Sharpless.*

## CENTRAL JAPAN PIONEER MISSION

The Central Japan Pioneer Mission, formed in 1925, continues to work in co-operation with its Japanese counterpart, the Fukuin Dendo Kyokai, and we trust that it will continue to do so, even under the new regulations. Miss Marguerite A. Burnet, the superintendent of the work came to Japan in November 1917, later being joined by two single lady workers and two married couples. (Miss Burnet expects to return to Japan from furlough in the States and Canada, in May this year). I expect that at least four of our small foreign staff of seven, will be in Japan next fall, D.V.

The work being purely evangelical, there is nothing particularly outstanding to report. We are working at present in five Ken here in central Japan, i.e. Gumma,



Saitama, Tochigi, Niigata, and Nagano.

*Dorothy A. Parr.*

## THE ANGLICAN MISSIONS

The Churches of Great Britain and Ireland have no official missionary enterprises. All missionary work done by these churches is undertaken by voluntary bodies. Most of these are recognized and encouraged by the Church leaders but they are not controlled. Of these voluntary Societies two have founded and carried on missions in Japan; viz:—The Church Missionary Society (commonly called C.M.S.), and The Society for the Propagation of the Gospel (usually referred to as S.P.G.)

If the Loochoo Islands be considered to have been a part of the Empire of Japan 100 years ago then the honour of laying the foundations of Missions in Japan in the modern period belongs to the zeal of a group of Christian British Naval officers in the Far East in the year 1846. This unique Society sent the Rev. Dr. Bettelheim as their representative to the Loochoo Islands in that year with a view to the ultimate evangelisation of Japan proper, then closed to foreign intercourse. He laboured in Naha the capital city of the Loochoo with difficulty and with little success for three years; he translated portions of the New Testament into Japanese; and there were several converts. After he left several others were sent to follow up his work, but the difficulties put in their way were too great and the Mission came to an end. It is worth while to record that he is not forgotten by the Japanese, for last year a representative of his family came to Japan and was allowed to attend the unveiling of a monument at Naha to its first missionary, Dr. Bettelheim.

Following in the footsteps of the Protestant Episcopal Church of the U.S.A. which opened its mission in Japan in 1859, the C.M.S. opened work in 1869 and the S.P.G. in 1873.

With the Mission of the American Church these two British Missions and the Church in Canada (with a brief period of assistance from the Church of Australia) are the contribution of the Anglican Church to the vigorous National Church now known as the Nippon Seikokwai.

The main work of these two British Societies has lain in the two Islands of Hokkaido and Kiushiu together with two districts on the mainland centering in Tokyo and Osaka. After much consultation the General Synod of the Church divided the whole Empire into ten dioceses for which these Missions accepted responsibility as to four dioceses and part responsibility for two more in the cities of Tokyo and Osaka.

The three Missions of the Anglican Church, with Japanese members, met in Conference in 1878, settled a basis of co-operation, and appointed a Committee to translate the Book of Common Prayer. This was completed in 1882. This notable achievement paved the way for the formation in 1887 of a properly constituted Synod of the whole Church. It is worthy of note that one member of this first Synod which laid the foundation of a self-supporting and self-governing Church, the Right Rev. Bishop Y. Naide, Bishop of Osaka, is now the Presiding Bishop of the Nippon Seikokwai.

At the beginning of the work of the Missions, for church purposes, the Empire was divided into two districts. One having an American bishop, and one having an English bishop, in charge. The growth of the church, the ease of inland communications, persistent calls to the church; all these resulted in the expansion of the episcopate into the ten dioceses referred to above. Work has since been opened in Saghalien, Formosa, and Manchuria.

The usual methods of missionary work were undertaken, and a scheme of evangelistic, educational (Theological and Secular) social, and settled church work was evolved.

A share in the founding of the 300 N.S.K.K. churches that stretch from Saghalien to Formosa belongs to this group. Four flourishing schools of Middle School grade, one for boys and three for girls, owe their existence to them; it was the persistence of an English bishop, the Right Rev. Wm. Awdry that made the Central Theological College possible. The Seishi Jogakuin of the C.M.S. has sent forth a band of capable and devoted women workers for the church. Ever since the Missions began to take shape the training of men and women for the sacred office of the ministry has had a foremost place in their thoughts, and in the end the various schools carried on by the several Missions were brought under one roof when the Central Theological College was established in Tokyo for training candidates for Holy Orders.

In medical work the great work done by the American Mission's St. Luke's International Medical Center in Tokyo overshadows all other medical work done by Seikowai of any of the other Missions. But on a smaller scale something has been attempted and done by the two Societies. There is a medical mission with a Maternity Home carried on in the suburbs of Tokyo by C.M.S.: a home for aged women in Tokyo owes its origin to the S.P.G.: there is a convalescent Home for men in Chiba Prefecture; Miss Tapson's work for women sufferers from T.B. is well known, and there is a Home for Japanese seamen in Kobe. The Home for Japanese seamen in London may also be mentioned.

But the outstanding contribution to the relief of suffering in Japan undertaken by these two Societies and associated friends has been in the field of leper relief work. The names of Miss Riddell and Miss Mary Cornwall-Legh will forever be associated with the work of rescuing and succouring lepers in any history of social service in Japan. Miss H. Riddell came to Japan as a worker of the C.M.S. and later as an independent worker founded the Hospital of the Resurrection of Hope in the city of



Kumamoto in Kiushiu. By her management and success she made this hospital well known in the world of philanthropists and set a standard for officialdom.

Miss Mary Cornwall-Legh came to Japan as a missionary of the S.P.G., but moved with compassion for the terrible social conditions of the lepers in Kusatsu, she left the Society and has, with the good assistance of the American Mission, carried on a most successful work in Kusatsu for many years. Kusatsu is in the American Church diocese of North Kwanto and she received generous support from her adopted mission. She has always been an honorary missionary so that all the assistance that she received went to the lepers. C.M.S. workers have also been interested in a small leper work not far from Fukuoka which receives generous support from the American Mission to lepers.

In the field of succour for the sufferers from one of Japan's greatest scourges, tuberculosis, the record of these Missions is small but notable. First comes the work founded and carried on vigorously until her death by Miss M. Tapson. On her retirement after many years of evangelistic work in Hokkaido with the C.M.S. Mission, Miss Tapson took up her residence in Tokyo and with the assistance of many friends gave up the first of her life to the care of women sufferers from this dread disease. The Garden Home in the suburbs of Tokyo will keep her name alive for many generations. For men there is a convalescent Home in Chiba Prefecture which owes its origin to Miss A. M. Henty of the C.M.S. Here men are taken in and cared for in the initial stages of the disease and many have been restored to health by the treatment. Mention may also be made of the work done for many years in Boshu, Chiba Prefecture for men and women by the late Mrs. S. E. Colborne (C.M.S.) in spite of her complete blindness. She also as an honorary worker gave her all to this work.

From 1883 until 1940 the Church of England through

these two Societies gave the Church in Japan 13 missionary bishops. The actual number of devoted men and women who for long and short periods have served the Church here from the British Isles since the days of Dr. Bettelheim is impossible to calculate. Many of them have been honorary workers serving in loyal cooperation with the Mission and Church. All of them brought and gave all that they possessed of the spirit of their venerable Mother.

Anglican Church economy does not on the whole tend to produce outstanding missionary leaders. It works for the unity and leadership of the Body rather than of individuals. So the leader is apt to be known to the members of the Body and not to the outside world.

Of people well known among us the greatest is undoubtedly Bishop E. Bickersteth, Japan 1886 to 1897. He was responsible with Bishop Williams of the American Church for the safe and sure foundations on which the Nippon Seikokwai was built. An outstanding scholar, a great administrator, and an indefatigable missionary, he left marks on the Constitution and Canons of the Church that can never be obliterated.

The Ven. Archdeacon King of the S.P.G. Mission as head of St. Andrew's Brotherhood in Tokyo was an outstanding example of the High Church School of the English Church. He helped to train many men to carry on this great tradition as well as leaving an example of wise leadership and the monastic type of service.

The Ven. Archdeacon Batchelor's self sacrificing work for the aborigines—the Ainu of Hokkaido—is known to all who take an interest in the origin and future of old races. He has worked in Japan for 65 years and given all his time and energy to this race now being absorbed in their conquerers' virile advance. He reduced the Ainu language to writing. There are Ainu hymns, prayers, and parts of the Bible in Romaji. He has lived to see these rendered useless by the spread of the Japanese language

among the Ainu. He compiled the only Ainu Dictionary and Grammar in existence. All researches into their history and culture depend on his work. In many ways he has attempted to raise them morally and spiritually. Even now in his 85th year he retains his love for this people and the Society that sent him out (C.M.S.) honours him, as also do the leaders of the English Church.

Thus, in social work, Riddell, Cornwall-Legh, Tapson; in educational work Tristram, Tanner, in evangelistic work a long list of names; in pioneer work, Batchelor; in prayer and contemplation, King, and the Sisters of the Epiphany; along with these there is a long list of men and women able, devoted, set apart, who owed their conversion to the missionaries, worked alongside of them, and are now the leaders and guides of the Church. Though the work of these two Missions from the British Isles has been small in comparison with the wealthy and large Missions from the United States they have made, in their modest way, an abiding contribution to the life of the self-governing, self-supporting, and self-expanding Nippon Seikokwai, and also to the whole Church in Japan.

*S. Heaslett, Bishop.*

## THE EVANGELICAL CHURCH IN JAPAN

At the General Conference of the Evangelical Church, held in Philadelphia in the fall of 1875, after much prayer and accompanied by very deep emotion, Japan was chosen as the first foreign mission field of the church. Steps were taken at once to select a number of well qualified men and women. The first choice fell upon Rev. A. Halmhuber, a member of the Germany Conference, but serving in Bern, Switzerland. It is significant that from that day until this the German influence has never departed from the work of the Evangelical Church in Japan. The minutes of that early day were kept in the



German language and various times missionaries from Germany have been sent by the Evangelical Church to Japan. The other missionaries chosen at that time were Miss Rachel Hudson, a teacher, and Dr. and Mrs. Krecker, all of Pennsylvania. Dr. Krecker had been a medical man, but shortly before his appointment to Japan had entered the ministry and was serving a church at Lancaster.

This first band of Evangelical missionaries sailed from San Francisco at the end of October, 1876, and reached Yokohama on November 13th. After nearly a year of language study in Yokohama, they divided their forces. Rev. Halmhuber went to Osaka, attracted to that city by the strong sentiment towards self support which he found among the Christians there. He established a truly promising work which was cut short, however, by his illness and subsequent return to Germany in 1882. Dr. and Mrs. Krecker and Miss Hudson came to the capital, having received permission to live outside of the concession in Tsukiji for a year. They rented a home from the Greek Catholic Church in Surugadai and began work immediately in the neighborhood of the present Tokyo Y.M.C.A. The year having expired, they removed to Odawara-cho, Tsukiji. Dr. Krecker became greatly interested in the people dwelling in the slums at Odawara-cho and ministered greatly to their physical and spiritual needs. While attending a Japanese woman sick with typhoid fever, he contracted the same disease and died on April 26, 1883. His grave in the Aoyama cemetery has become a sacred spot to Japanese Evangelicals.

The breaches in the ranks were rapidly filled by other missionaries and the work developed with much promise. It became possible to organize the annual conference in June, 1893. This body has continued to function with increasing effectiveness through the years. Every male missionary of the church sent to Japan has severed his connection with his home conference and has become a member in regular standing of the Japan Conference.

Although the Evangelical Church will become a part of the United Church, it is expected to hold one more conference session. This final conference will be the 50th annual session and should fittingly mark the close of an epoch.

The Woman's Missionary Society sent its first missionaries to Japan in the autumn of 1900. They were Miss Susan M. Bauernfeind and Miss Anna Kammerer. Miss Bauernfeind has just left the field after forty-one years of very distinguished service. Miss Bauernfeind has been largely responsible for the establishment and growth of the Koishikawa church, the largest in the denomination; she founded the Tokyo Bible School for the training of Biblewomen; she started the social work of the denomination in connection with the Mukojima factory of Kane-gafuchi Spinning Company and she was also instrumental in organizing the Woman's Missionary Society, one of the most energetic departments of the church in Japan.

In 1887 a Theological Seminary was established in Tsukiji and continued with varying success until 1914, when an affiliation with the Theological Department of Aoyama Gakuin was effected. The Tokyo Bible School for the training of Biblewomen was opened in Koishikawa in 1904. An English Night School was started in Tsukiji in 1909 and has continued to function ever since, although removed to Mejiro after the earthquake in 1923. It has been the aim to establish a kindergarten in connection with each church. This goal has not been reached, but beginning with 1913 twenty kindergartens have been opened. In 1920 the mission shared with the Presbyterians the unique opportunity of providing the first Deaf Oral School for Japan. A Kindergarten Training School was also established at Mejiro, but since 1938 this work has been affiliated with the Kindergarten Training School at Toyo Eiwa Jo Gakko.

As far as social work is concerned, the Evangelical

Church has been largely instrumental in establishing the Christian work for the people living on the canal boats in Osaka. It has also carried on day nurseries in Mukojima and Senju, an orphanage in Koishikawa and a Home for Neglected Mothers and Children in Koriyama, Fukushima prefecture.

The outstanding contribution of the Evangelical Church to the Christian movement in Japan was the conversion to Christianity of Yamamuro Gunpei, who later became the world famous leader of the Salvation Army in Japan. Yamamuro Gumpei at the age of eighteen was baptized on Sempter 23, 1888, by Rev. F. W. Fisher, at that time missionary pastor of the Tsukiji Evangelical Church. The young Yamamuro became an officer of the church and also a student for one year in the Theological Seminary in Tsukiji. From here he went on to Doshisha and his great career in the Christian movement.

The number of missionaries connected with the Evangelical Church reached its peak in 1925 when five families and twelve single ladies composed the staff. Since then there has been a gradual decline in numbers. By the fall of 1941 not more than eight missionaries will be left on the field.

The year just closed has been one of the most successful in the history of the Evangelical Church in Japan. There was a net gain of 177 members, bringing the total to 2994, just six short of three thousand. These members contributed ¥39,921.00 for all purposes for the high average of ¥13.33 per member.

The Evangelical Church has voted enthusiastically for church union and self support. Together with the United Brethren and the Disciples of Christ, the Evangelical Church will become a part of the Congregational bloc in the United Church.

*Paul S. Mayer.*



## THE JAPAN MISSION OF THE EVANGELICAL AND REFORMED CHURCH

On Sept. 30, 1878, Rev. and Mrs. Ambrose D. Gring were appointed by the Foreign Mission Board of the Reformed Church in the United States (which in 1934 united with the Evangelical Synod of North America) as their first missionaries to Japan. They arrived in Yokohama June 1, 1879, and were located in Tsukiji, Tokyo, until they returned to the United States in 1889, after which they resigned. The principal work accomplished by Mr. Gring was the establishment of a church and Sunday School in Motodaikuchō, from which developed the present Kanda Nihon Kirisuto Kyōkai; the beginning of several Christian groups in Saitama Ken which are now independent churches or in process of becoming self-supporting; and the translation of the Heidelberg Catechism, which was a means of training many of the early converts into a real appreciation of the doctrines of Christianity. Among these were the Yoshida family of Koshigaya who have given notable service to the work of the Kingdom.

In 1883 Rev. and Mrs. J. P. Moore came to join the Grings in Tokyo. After one year of language study, Dr. Moore became a teacher of English in a newly-organized school for clerks, and the Moores opened their house in Kami Nibancho, near Kudan, for Bible classes and preaching services. A deep interest manifested itself, and soon a congregation of 30 members was organized, including business and professional men, students and clerks, members of Parliament and their wives. Dr. Moore was the devoted pastor of this group until he was asked by the Mission to go North to assist in the work in the Tohoku. After his transfer the Bancho congregation united with another group which had been meeting

nearby, and the union of these two was the nucleus of the present large and influential congregation called the Fujimichō Church of which for many years Dr. M. Uemura was pastor. Later our work in Tokyo was carried on by Dr. and Mrs. Henry K. Miller and Miss Catherine Pifer, who during a long period with untiring zeal and much personal work, co-operated with the pastors in developing the churches in Koishikawa, Azabu, Ikebukuro, and Nagasaki machi, as well as a number of places in Saitama Prefecture: most of these churches are or soon will be self-supporting.

Evangelistic work in Sendai and other parts of the Tohoku was started in 1878 by Rev. Masayoshi Oshikawa, a fervent preacher and organizer, and Mr. Kametaro Yoshida, an indefatigable Bible-seller. They endured many hardships, but the work made good progress: after much prayer, Mr. Oshikawa decided to link up his work with the United Church of Christ in Japan, and also to seek for help from some foreign missionaries. In the fall of 1885 he went to Tokyo, met Rev. William E. Hoy who had just arrived in Japan, and invited him to locate in Sendai for educational and evangelistic work. Accepting this as a call from God, Mr. Hoy went to Sendai, applied himself to language study and soon was able to preach and instruct in Japanese.

These early missionaries decided not to establish a new denomination in Japan, but to join the union of Reformed and Presbyterian Missions co-operating with the congregations of the "Church of Christ in Japan," the largest Protestant Church in this country. In 1887 a Committee of Synod organized a new Classis of the North, at first called Miyagi, then Tohoku Classis (Presbytery), the first president being Mr. Oshikawa. In 1938 this district was divided into two presbyteries, called respectively Tohoku and Ou Classis. Rapidly the work spread throughout the six provinces of the North (Miyagi, Iwate, Aomori,

Akita, Yamagata, and Fukushima) as more evangelistic missionaries came, and many new pastors began to preach. In 1917 by mutual agreement with the Foreign Boards of the Reformed Church in America and the Reformed Church in U.S., and their respective Missions, the prefectures of Iwate and Aomori were transferred from care of the Dutch Reformed Mission to ours. Faithful pioneer work for many years by Rev. and Mrs. E. R. Miller and Miss Leila Winn, prepared the way for the building up of many churches and Sunday Schools in these two Ken. In the evangelism of the Tohoku, the many years of sacrificial service of J. P. Moore, Henry K. Miller, Christopher Noss, H. H. Cook, and those who still continue in the work, will never be forgotten. With them we also thankfully remember the pastors and evangelists, the pastors' wives and women evangelists, who patiently and faithfully sowed the seed of the Word of God, and by their consecrated efforts did so much to plant and nourish the Sunday Schools and churches. In the two presbyteries of the Tohoku District there are now 38 self-supporting churches, and 33 receiving aid as missions or preaching-places or Sunday Schools. The majority of the pastors are graduates of the Sendai Seminary.

When Dr. Hoy came to Sendai it was with the hope of establishing a Christian school. In hearty co-operation, he and Mr. Oshikawa opened the Sendai Training School for Christian Evangelists, which soon grew into the Tohoku Gakuin or North Japan College, with its Middle School and Higher Departments; Literary, Commercial, and Theological. At first there were 7 students, and Mr. Oshikawa was the first president. Dr. David B. Schneder who became a teacher in 1888 was president from 1901 to 1936, and the main growth of the school in numbers, in fine permanent buildings (including a large and beautiful Chapel with a pipe-organ), and in influence, came during his administration. He was untiring in personal work for the students and graduates and the community.



For more than 40 years the work of teaching English and training English teachers has been developed under the leadership of Dr. Paul L. Gerhard, who also took an active interest in all of the Christian work of the school. Dr. E. H. Zaugg has been Dean of the Seminary, Dean of the College, and a trusted leader in the business, administrative, and Christian work of our Mission. The present student body numbers 1,318, and there are 3,444 graduates. In 1937 the Seminary Department was moved to Tokyo to unite with the Tokyo Nihon Shingakko. Dr. W. G. Seiple who had taught Greek and Hebrew in Sendai, continues as Greek professor in the Tokyo Theological School. In 1936 Dr. Teizaburo Demura, a graduate of Tohoku Gakuin and of Harvard, became the president. Plans are being made whereby the Middle School and College will shortly become self-supporting. Daily Chapel services, the Bible taught in all classes, a Y.M.C.A., a Committee on Religious Activities, voluntary Bible classes, and other methods, have kept a continuous Christian atmosphere. There is a Hall for social and religious meetings on the Academy grounds, and at the request of the Alumni the house of Dr. Schneder, after his death, was re-built on the College Campus as a Memorial to him, and a meeting-place for students and teachers. There have been few missionaries more widely revered, more deeply loved than Dr. Schneder. He constantly worked for peace and international friendship. The missionary work of Mrs. Schneider, now extending over more than half a century, still continues. Worthy help-meet to the president of Tohoku Gakuin, "mother" to the students and the graduates, president of an unusually large Woman's Society of the Church, superintendent of the "Holy Love" Kindergarten, counsellor to many of the Japanese workers, visitor in many homes, especially in times of illness and sorrow, she is to us all an example of whole-hearted devotion.

Miyagi Jo Gakko, our school for girls, was established in 1886 by Miss Lizzie Poorbaugh and Miss Mary B. Ault;

the latter left the school one year later to become the wife of Rev. W. E. Hoy, and was a great help to him in the work of North Japan College and in evangelism, until they were transferred to China for Mission work in Hunan. Miss Emma Poorbaugh then joined her sister, and with the faithful help of Mr. Tetsuro Hayasaka and later teachers, the school grew and was firmly established. Its development includes a High School with a five year course, and a College with courses in Music, English, Home Economics, and Bible. The Music course through the capable leadership of Dr. Hansen and her assistants, Japanese and American, has achieved notable success, and all its graduates readily secure positions; the same is true of the English course of which for a long time Miss Lydia Lindsey has been the director. The College has supplied many Christian teachers for a large number of the Christian Schools of Japan. From the Bible course many graduates have become women evangelists, and others pastors' wives, and have done effective Christian work, especially among women and children. Miyagi College owes much to the devoted service of Dr. A. K. Faust, principal from 1913 to 1930, and Dr. C. D. Kriete, principal from 1930 to 1940. Since Sept. 1940 Dean Ichimi has efficiently served the College as Acting Principal. The Y.W.C.A. is a strong influence in Miyagi College and most of the graduates have become Christians. As Christian teachers or Christian wives and mothers, their influence is wide-spread. The present number of students is 306 in the High School and 145 in the College: there are 1,613 graduates. The school has two large recitation halls, a new one in course of erection, a dormitory, and Faust Hall, used for special lessons; there is a new beautiful and well-equipped Chapel-auditorium, which seats about 1,200 people.

Kindergarten work has been carried on in more than 20 places, from Aomori to Tokyo, during the past 27 years, the first one having been started by Rev. K. Yoshida at

Miharu in Fukushima. From the beginning the policy of the Mission has been to open kindergartens only in places where they could have the supervision of missionaries who would try to have them attain the highest Christian standards. As pastors and teachers came to understand their value in evangelism, and how to carry out kindergarten principles efficiently, they have gradually taken over the supervision of all the kindergartens. In addition to the development of Christian character through the daily teaching of the little ones, this phase of our work has been the means of bringing many children to Sunday School, older ones to church, and extending Christian influence to the community.

The Morioka Christian Education Center (Morioka Zen Rin Kwan) was established in 1931 by Dr. and Mrs. G. W. Schroer. It has developed an integrated Christian Education program, which includes a government-recognized kindergarten, another for under-privileged children, supervised recreation for neighborhood children, parent education, occupational therapy and health instruction, sewing and cooking classes, Bible classes in English, German, and Japanese, a night school for workers, four cottage Sunday Schools, a Training course for rural Christian leaders, and a new rural center in another district. In Jan. 1941 the Morioka Center was reorganized, to be supervised by a Board of Trustees with the Rev. Jisuke Abe as the director of the Center, and Mrs. Komako Umezawa as principal of the morning kindergarten; Dr. and Mrs. Schroer continue as Counsellors.

In 1935 as a result of the movement amongst the churches to come to full self-support, and also because of the need for it, some of the missionaries began to put special emphasis on work amongst children in the country places. This took the form of seasonal and regular day-nurseries. In Miyagi Ken, under the direction of Rev. Frank L. Fesperman, with the help of a woman-evangelist and other teachers, in three villages the pri-



mary school buildings and grounds were used for this purpose during the rice-planting season. Later there were 6 such schools for the under-privileged: in most cases the townspeople co-operated. Books suitable for children and for grown-ups were placed in a number of villages and were widely read. In Matsubara, a suburb of Sendai, a lot was rented, a building erected, day-nursery, Sunday School, reading-room, and mothers meetings begun, and the community takes increasing interest. A church-farm project has been established in the village of Kaneyama, where through the raising and breeding of animals, the young Christian farmers hope to have a self-supporting place for evangelism.

Rural and newspaper correspondence evangelism, begun and inspired by Dr. C. Noss, has been carried on from 3 centers,—Sendai, Wakamatsu, and Yamagata, largely by lay evangelists. Many hundreds of inquirers have been directed to the Source of Life and Truth, many have been visited and instructed, or directed to some pastor living near their homes. Farmers Gospel Schools have been conducted, circulating libraries started, literature sold, and newly evangelized homes have become centers of Christian influence.

Of special interest is the fact that very cordial relations have always existed between the Japanese government officials and the missionaries of the city of Sendai and Miyagi Ken.

The highest number of missionaries ever under appointment at one time by our Board was 60 in the year 1924. At present there are 26 in Japan, of whom 4 are due to leave on furlough and one resigns to be married. Ten regular members of the Mission are in America on furlough, of whom four are ready to return to Japan.

*Mary E. Gerhard.*

## THE FREE METHODIST MISSION

Unlike most mission work, the Free Methodist Church in Japan was started by a Japanese, Mr. Kakiyama, in 1896. He was soon joined by Rev. T. Kawabe, who had previously labored as an ordained preacher in America. Mr. Kawabe was appointed that same year by the home Board as a regular missionary and put in charge of the work. Thus he was a member of the mission and always present in all its sittings till the conference was organized in 1923. He was a strong spiritual leader and greatly influenced our work as a mission.

The work was begun on the Island of Awaji where very soon a small group of men feeling called to the ministry met for daily Bible study. While this could not be called a school still it marked a beginning along that line.

At the earnest request of Mr. Kawabe the first foreign missionaries, Rev. W. Matthewson and Rev. A. Youngren with their families were sent out in 1903. They profited by the pioneer work of other missions: a "shadan" was soon formed, property bought and buildings erected in several localities. The same year work was begun in Osaka and it soon became the center of our Mission.

At no time has the missionary force been very strong, the greatest number on the field at any one time being twelve, during the period 1906 and 1915. Twenty three missionaries including wives is all that have ever been sent out and unfortunately several families served but one term on the field.

Mr. Youngren was strongly evangelistic and a good executive but his best contribution to the work was starting a real Bible school, although handicapped by lack of sufficient teachers and buildings. It was not until after 1918, when Rev. T. Tsuchiyama, a thoroughly equipped schoolman, a graduate of Princeton and Drew, came that our school reached its present status, and proper buildings and dormitories were erected.

Self support and self government were early a part of the mission policy and definite plans were started by S. E. Cooper in the form of a provisional conference, in which certain privileges were granted to the churches according to their degree of self support. This provisional conference, having been approved by the home Board was first started in 1914.

Supervising districts and doing direct evangelistic work occupied the greater part of the time of most of the men missionaries. Holding cooking classes, English Bible classes, and teaching in the Bible school have been the greatest contributions of the single ladies.

At the time of the financial crisis in America in 1932 the native church became self supporting. The Theological Seminary alone has received financial support from America since then, although Mr. Tsuchiyama was the appointed and recognized principal from 1918.

From the summer of 1935 there have been only two missionaries on the field and it seems probable that there will not be more than one this autumn. As a church in Japan we have twenty three organized churches, thirty preachers, stationed in China, Korea and Japan, and a membership of a little over three thousand.

*Ruth Mylander.*

## LIEBENZELLER MISSION

Our Mission work in Japan was started in August 1928 when I arrived with Rev. Bernhard Buss as the first two missionaries of the German Liebenzeller Mission in Japan. Our task was to work as pioneer missionaries in the rural districts where the gospel never was preached. After studying the language at the Japanese Language School in Tokyo, we soon began with Sunday School work here and there in the country, bringing the Gospel to children. To reach the adults with the Gospel we used tents, and



distributed many tracts and parts of the Bible. Meanwhile two more missionaries, Rev. Karl Nothhelfer and Rev. Otto Mosimann had arrived, so that we could work with four tents amongst the country-people of Kanagawa and Fukushima Prefectures. Nearly everywhere the tent-meetings were well visited by children and adults, so that many souls could hear the Gospel of our Lord Jesus Christ for the first time in their life. Many gave their names, confessing by it that they wanted to learn more from the Bible. Therefore afterwards they received Christian literature from time to time. Several Sunday Schools could be opened as a result of the tent-meetings. Besides this two Kindergartens were started, and three churches were built.

In 1937 all our churches joined the Nihon Domei Kyo-kai (Japan Alliance Church, a foundation of the Scandinavian Alliance Mission.

Rev. Otto Mosimann went on furlough 1937, and did not return to the mission field. Three missionary families are still working in Japan.

*Ernst Lang.*

## THE JAPAN MISSION OF THE LUTHERAN EVANGELICAL ASSOCIATION OF FINLAND

Rev. & Mrs. Alfred R. Wellrose and Miss Esther Kurvinen, the first missionaries, arrived at Nagasaki, Kyushu, December 13, 1900. The Wellroses left Japan after being here only one year. In March 1901 Miss Kurvinen, who was left alone on the field, moved from Nagasaki to Saga, where she was happy to welcome newcomer Miss Siiri Uusitalo, who arrived in 1903.

There they were working together with the American Lutheran missionaries, but in 1905 they moved to Shimosuwa, Shinano province, on the Main Island. About that time Rev. and Mrs. T. Minkinen arrived. The work has

then widened to many places in Nagano and Yamanashi prefectures, in Tokyo and also in Hokkaido.

The highest number of missionaries appointed to Japan at one time was between 1907-1911 when there were four families and three unmarried women workers on the field.

In 1938 the Finnish Mission Board decided that the Japanese can take the leadership of the "Fukuin Ruteru Kyokai" (Evangelical Lutheran Church) from missionaries. That new order began in 1940, but soon after that time the Fukuin Ruteru Kyokai and Nippon Fukuin Ruteru Kyokai united in one body with the name of the latter group.

There will be three families and two women workers in Japan next fall.

*A. Karen.*

## JAPAN MISSION OF THE METHODIST EPISCOPAL CHURCH

It was in the summer of the year 1873 that the first Methodist Episcopal missionaries reached Japan.

The leader of the group was Rev. Robert S. Maclay, D.D., who had already spent twenty five years as a missionary in China. He had been in Foochow on that August day in 1853 when Commodore Perry sailed into Hong Kong harbor after his first visit to Japan, and the desire was then born in his heart to enter the doors as soon as they might be opened. The Foochow Mission appealed to the Board of Missions to open work in Japan, and finally, when in America in 1872 Dr. Maclay was successful in obtaining funds for the purpose, and was himself appointed superintendent of the new Mission.

About the same time Julius Soper, who was a student at Drew Theological Seminary, met Ume Tsuda, one of the group of girls that had been taken to America, in the city of Washington, and had made up his mind to devote

his life to giving the gospel to her people. He and John C. Davison graduated from Drew in the spring of 1873, and were appointed to sail for Japan that summer, to do their large share in the laying of the foundation of the new Mission.

Merriman C. Harris, an Ohio boy who had seen service with the cavalry in the Civil War, and later graduated from Alleghany College, was also appointed to be a member of this group.

Early in that same summer of 1873 Rev. and Mrs. Irvin H. Correll sailed for China as missionaries under the same Board. The voyage was a very severe one, and when they reached Yokohama they decided to remain for a time, and then were appointed to remain in Japan permanently. The date of their arrival was June 30, and they were thus the first of the Methodist missionaries in this new field.

Dr. and Mrs. Maclay, Mr. and Mrs. Soper and Mr. and Mrs. Davison arrived early in August, and on that same day, August 8, 1873, the Japan Mission was formed, of these four families. Later in the year Mr. and Mrs. Harris came, and within a few months the members of the Mission had gone to their respective appointments.

A quotation from the records of that first Mission Meeting would give some idea of the ground that they were undertaking to cover. "There shall be four old-fashioned Methoist circultits. The first and second to be called the Yokohama and Yedo Circuits, together with such other portions of the island of Nippon, on which these cities are situated, as we may, in time, be able to cultivate. The third to be called the Hakodate Circuit, embracing the city of Hakodate and such other portions of the Island of Yezo, on which it is situated as we may in time be able to cultivate. The fourth to be called the Nagasaki Circuit, comprising the city of Nagasaki and such oher portions of the island of Kiushiu, on which it is situated, as we may be able to occupy."



Dr. Maclay resided in Yokohama, and took the lead in Mission activities, as superintendent of the Mission, for the next fifteen years. He was active in Bible translation and in many inter-Mission projects. He represented the Mission Board in exploring the possibilities of Mission work in Korea, and oversaw the planting of the Methodist Mission there. In 1888 he retired from service in Japan and became dean of the Maclay School of Theology in San Bernardino, California, until 1893. He passed away in 1905.

Dr. and Mrs. Correll also were appointed to Yokohama. It was in their home on the Bluff, on October 4, 1874, that the first Methodist converts, Mr. & Mrs. Kichi, were baptized. After many years in Yokohama Dr. and Mrs. Correll saw service at Aoyama Gakuin, Tokyo, and Chinzei Gakuin, Nagasaki. While in America, in 1899, they transferred their membership to the Protestant Episcopal Church, returning to Japan in that connection, and rendering devoted service at Nara and Tsu, and then in Tokyo in charge of the Church Publishing Society. Dr. Correll passed away at sea June 26, 1926.

Dr. and Mrs. Julius Soper were appointed to Tokyo, where most of their missionary life and service were centered. For a time Dr. Soper did evangelistic work in Hokkaido, but most of his 35 years of service were in the capital, first in Tsukiji, and then at the Aoyama Gakuin, where for many years Dr. Soper served as dean of the Theological Department. His heart was always in evangelistic work. Among his earliest converts were Sen Tsuda and his family. His close relations with Taro Ando and others in temperance campaigns brought fruitful results. He took a leading part in the development of the Methodist work, and in the organization of the Japan Methodist Church in 1907. The Sopers returned to America in 1911, largely because of Mrs. Soper's failing health. Dr. Soper, even in his retirement, was active in preaching and

working among the Japanese residents of Southern California. Mrs. Soper died in 1927, and Dr. Soper, at the age of ninety five, in 1937.

Mr. and Mrs. Davison were appointed to the Nagasaki Circuit, and spent most of their missionary years in Kyushu, helping in laying the foundations of the Kwassui Jo Gakko and Chinzei Gakuin and carrying on tireless country evangelism throughout the island. Dr. Davison had seen service in the American Civil War, in both army and navy, and knew how to use the implements of Christian warfare. His first convert was a Buddhist priest named Asuga, who later was the means of bringing many others into the Church. The Davisons rendered much service in the line of music, preparing one of the earliest hymn-books, and doing much in the development of the hymnology of the Church. Mrs. Davison passed away in 1914 in Nagasaki harbor, while returning from a visit to her daughter in China. Dr. Davison died in California in 1928. His ashes were brought to Japan, and lie beside those of Mrs. Davison in Nagasaki.

Merriman C. Harris and Mrs. Harris soon sailed for the'r appointed city Hakodate, to be the first Protestant missionaries in the island of Hokkaido. It seemed dangerous in those days to be thus located, but one of the first acts of Mr. Harris was to throw into the sea the pistol that had been given him by an anxious friend. Within a few months there were inquirers and then converts, and the beginnings of a church, there and in Sapporo and in other parts of the island. The foundations of the Iai Jo Gakko were laid. Many of the students of the Sapporo Agricultural College were won. Undying friendships were formed. Later the Harrises removed to Tokyo, and early returned to America, because of the ill health of Mrs. Harris. But this only gave the young people an opportunity to render notable service on the West Coast among the large numbers of Japanese who were making their homes there. Several of the leading Christians of the

Church of Japan were won for Christ by the kindly service of Mr. and Mrs. Harris in California. In 1904 Mr. Harris was elected Bishop for Japan, and he and Mrs. Harris returned to Tokyo, making their home on the Aoyama Gakuin campus. Bishop Harris rendered efficient and loving service until his death in Tokyo, in May, 1921.

In 1876 the Rev. John Ing came from China to teach in a school in Hirosaki as a member of the Mission. His work among the young men of the city was notable, and soon a church was organized that has been a center of evangelism from which have come large groups of young men and women into active Christian service through the Methodist Church. Mr. Ing was in Japan but a few years, but his work was unusually successful in that distant field.

The first lady of the Woman's Board to come to Japan was Miss Dora Schoonmaker, who came to Tokyo in October 1874. The very next month she opened a school in Tsukiji for a dozen boys and girls, among whom anti-Christian prejudices were still strong. But it proved to be the fore-runner of the Aoyama Jo Gakuin, now the girls' department of the Aoyama Gakuin with its fruitful history of seventy-six years.

We have written very fully of those who laid the foundations of the Methodist Episcopal Mission work in Japan. Time would fail us to fitly tell the story of those who later came to join them, or to carry forward the work as they laid it down,—such as the Charles Bishops, who still live in Tokyo as the oldest of the missionaries of any Board in Japan today, Mr. Bishop arriving in 1879 and Mrs. Bishop, then Miss Jennie Vail, in the following year—Dr. and Mrs. G. F. Draper, arriving in 1880 and serving in Hokkaido and Yokohama and other cities until their retirement in 1930, Mrs. Draper passing away in 1935, and Dr. Draper still living in retirement in California—Dr. and Mrs. D. S. Spencer, arriving in 1883 and retiring in 1926, Mrs. Spencer still living in Binghamton, N.Y.—Dr.



Chappell, whose life was given to service in the Aoyama Gakuin, and Mrs. Chappell who was one of the earliest of missionaries of the Woman's Board, both having passed on. One hesitates to begin to mention names. There are many others, some who are still with us, and many who have finished their work, whose names are held in deep affection by the Church of today.

It was in 1884 that the first annual Methodist Conference was formed, with 13 missionary members and 19 Japanese preachers. In 1907 the Japan Methodist Church was formed, and all the evangelistic work of the Mission was transferred to that Church. All the ordained missionaries became full members of its conferences, and have performed their active service in the fellowship of that Church.

Schools have been established and developed and are now being carried on in Hakodate, Hirosaki, Tokyo, Fukuoka and Nagasaki. Publishing work was not neglected. The Methodist Publishing House was carried on until after the great earthquake, when its site and goodwill and a considerable sum were given to the Christian Literature Society of Japan, the institution keeping its former Japanese name, Kyo Bun Kwan.

At times there have been more than 70 missionaries in this field. At the close of last year there were 28. One could hardly prophesy how many of these will still be in Japan when the present year closes. But the seed that has been sown will continue to bear fruit.

*E. T. Iglehart.*

## THE JAPAN MISSION OF THE METHODIST EPISCOPAL CHURCH, SOUTH

First plans for opening mission work in Japan were made in 1858, and Rev. E. M. Marvin was appointed superintendent; he declined to accept the appointment and the Rev. W. J. Sullivan, of Mississippi, was selected in his stead, and just as he was ready to start for the field, Civil War was begun and so the opening of work was postponed.

Rev. J. W. Lambuth, D.D., and Rev. O. A. Dukes, M.D., with their wives, reached Kobe, July 26, 1886, after many years of service in China. The Mission was organized on September 15, 1886, by Bishop A. W. Wilson. In November, following, Rev. W. R. Lambuth, M.D., and his wife, joined his father and Dr. Dukes in Kobe, and thus became a joint founder of the Japan Mission of the Methodist Episcopal Church, South. The first convert was Genta Suzuki, who still lives in Sendai. Rev. C. B. Moseley and Miss N. B. Gaines were the first missionaries sent direct from the homeland to Japan; they reached Kobe September 24, 1887, during the first session of the annual mission meeting.

Rev. B. W. Waters arrived at Kobe, November 3, 1887; Rev. J. C. C. Newton and S. H. Wainright, M.D., with their wives, arrived May 21, 1888. Rev. N. W. Utley arrived July 31, 1888; Rev. T. W. B. Demaree, November 6, 1889; Rev. W. E. Towson and wife, January 29, 1890; Rev. W. A. Davis and Rev. Simeon Shaw and wife, in 1891.

On August 21, 1893, in response to the last message of Dr. J. W. Lambuth, the Board of Missions sent to the field three men with their wives; these were Rev. S. E. Hager, Rev. J. T. Meyers, and Rev. C. A. Tague; Hager and Meyers retire this year, having served continuously forty-seven years—longer than any other members of the mission.

Since 1893, many additions have been made to the

mission by the General Board. In the early days of the mission Rev. T. Sunamoto and Mr. M. Datte greatly aided the work of the founders; Rev. T. Sunamoto especially had a considerable part in laying out the boundaries of the mission and opening work in the towns and cities where important churches have since been established and developed.

The main lines of work for the past fifty years have been educational and evangelistic; in recent years social work has been successfully enterprised by younger members of the mission.

The Women's Department of Foreign Missions began work in Japan in 1915. At first a few women missionaries of the General Board's work were transferred to the Women's Department and two new women, Misses Annette Gist and Charlie Holland, were sent out in that year; at the same time, the Hiroshima Girls' School and the Lambuth Bible Women's Training School were turned over by the General Board to the women, together with all the work of Bible Women and Kindergartners.

The first school founded by the Mission was The Palmore Institute, an English Night School, opened on Nov. 26, 1886. In Oct. 1889, Kwansei Gakuin was founded by the Mission, at the earnest suggestion of Rev. N. W. Utley, that a day school be opened; Mr. Utley became the first principal of the Middle School, and Dr. J. C. C. Newton was the first dean of the theological Department, opened at the same time.

In 1887, Rev. T. Sunamoto turned over a small girls' school to the Mission, and Miss N. B. Gaines became principal of the Hiroshima Girls' School; this school has made a great record during the past fifty years.

Around the Inland Sea the Mission has built up a strong and progressive evangelistic work, including about forty self-supporting congregations, about fifteen aided congregations, and several chapels. There are sixty



church buildings and fifty-one parsonages. The enrolled membership of the above-mentioned congregations is approximately 15,000.

*S. E. Hager.*

In addition to those already mentioned, special attention should be called to Dr. S. H. Wainright's work in the Christian Literature Society, the long service of Dr. T. H. Haden and Rev. W. K. Matthews at Kansei Gakuin and of Dr. J. S. Oxford at Palmore Institute. Miss M. M. Cook made an outstanding contribution in training kindergartners in Hiroshima and later in the founding of the Lambuth Training School for Christian Workers.

At the time of the fiftieth anniversary of the Mission in 1936 there were sixty-three active members, including nineteen wives.

As the Board of Missions has ordered the withdrawal of all members of the mission, it seems likely that there will be only two left on the field by the fall of 1941, though all retain their membership in the Mission Council, and many hope to be able to return to the field.

(Supplementary note by John B. Cobb)

## THE JAPAN MISSION OF THE METHODIST PROTESTANT CHURCH

The first missionary of the Methodist Protestant Church, appointed to Japan, Miss Lizzie Guthrie, died on her way to the field in 1879. The next year Miss Harriet Brittain was sent out and arrived in Yokohama in September 1880. Soon after her arrival, Miss Brittain opened a school which developed into what is now known as Seibi Gakuen, with Kindergarten, Primary and High School departments.

The first man appointed to Japan was Rev. F. C. Klein who, with Mrs. Klein arrived in 1883. He established in Nagoya the school for boys now known as Nagoya Middle School. In 1892 he became the first president of the

newly formed Japan Mission Conference of the Methodist Protestant Church (Nippon Mifu Kyokwai). At first this conference was under the direction of the Mission but as it grew it was given more and more autonomy. In 1917 it elected its first Japanese president, Rev. I. Inanuma. At that time the ordained missionaries were members of the conference but were not appointed by it. The conference managed its own affairs although missionaries served on committees and had considerable influence. The missionaries carried on evangelistic work that had no direct connection with the conference and the evangelists who served under them were appointed by the mission.

In 1930 by mutual agreement all evangelistic work, including kindergartens connected with churches, was transferred to the conference. In 1934 the mission requested the conference to assume all responsibility for evangelistic work. The conference consented and since that time missionaries in evangelistic work have been appointed by the conference to that work, and no regular subsidy has been granted for the work.

The largest number of missionaries on the field at any one time was in 1902 when there were seven families and four single women. The largest number sent to the field in any one year was five, in 1902 and again in 1921.

The existence of the Methodist Protestant Mission as a separate body ceased in January 1940 with the union of three missions to form the Japan Mission Council of The Methodist Church. At that time there was one family and three single women on the field to enter the new body. By fall PROBABLY only two single women of this group will be in Japan UNLESS the one now on furlough can secure a passport to return.

*Olive I. Hodges.*

## THE JAPAN MISSION OF THE MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA

The Japan Mission of the Missionary Society of the Church of England in Canada (M.S.C.C.) may be considered the child and heir of two English societies, the S.P.G., and the C.M.S., working in the four prefectures of Niigata, Nagano, Aichi and Gifu. This came about in the following way.

It was not until 1892 that the Church of England in Canada had one missionary society of its own. Until that time there existed in Canada 2 separate bodies for missionary work within the confines of the Church, the Domestic and Foreign Missionary Society founded in 1883 and the Wycliffe Mission formed in 1888. When working in Japan these two bodies ranged themselves with the S.P.G., and the C.M.S., respectively.

Prior to the formation of either of these bodies an earnest young Canadian who was destined to leave his mark upon Christian work in Japan came to this Mission Field in the person of Alexander Croft Shaw, afterwards known as Archdeacon Shaw, and perhaps most widely known for his opening of the Karuizawa district as a delightful summer resort. Many of his converts were outstanding men like the late Principal Imai. He sailed for Japan in 1873 under the aegis of the S.P.G., and lived in Japan for 29 years, only going home twice before he passed on to his reward. Another veteran under the same aegis was the Rev. W. C. Gemmill of Almonte, Ont.

In 1888 the Wycliffe Mission was formed and it sent to this field the Rev. J. Cooper Robinson who was the first Canadian society. He was followed in 1889 by the Rev. J. McQueen Baldwin. These men and their wives worked for many years in the provinces of Aichi and Gifu.

In 1890 the Domestic and Foreign Missionary Society



of Canada sent to Japan the Rev. J. G. Waller and his wife. These took up work north of Tokyo in Fukushima and later when the Church map of Japan was revised they were sent to Nagano city where they have worked ever since.

In 1892, the year in which a future Bishop, the Rev. J. Heber Hamilton, came to Japan, the 2 above societies were united into the present M.S.C.C., and from that time on there has been a continuous flow of fine young people to Japan to work for Christ. In 1895 came Miss Margaret Young who founded the Kindergarten Training School in Nagoya known as "Ryujo" from which there has been an ever-increasing supply of teachers for the Church kindergartens of the Diocese of Mid-Japan. The Canadian Mission has never enterprised in big schools. Its primary purpose has always been that of simple evangelism throughout its borders, in city and country, and the kindergarten has acted as a helper to the local churches in an effective manner.

In 1897 came another who was bound to have a deep influence upon the Church in Japan, the Rev. Arthur Lea, afterwards chosen as Bishop in Kyushu, an eminent scholar and administrator. He was followed by Miss Archer, Messrs. Shortt and Ryerson, Misses Makeham, Shaw and Bowman and the Rev. R. M. Millman. This band of enthusiastic souls all came to Japan before the formation of what is now known as the Diocese of Mid-Japan.

In 1912, as stated above, the 4 prefectures of Niigata, Nagano, Aichi and Gifu were set apart, to be called the Diocese of Mid-Japan, as the special responsibility of the Canadian Church and the Rev. J. Heber Hamilton was consecrated Bishop, to preside over this new diocese. Since the formation of this diocese more than 25 missionaries have been sent to Japan by the Canadian Church, the greatest number being on the field about the year 1927. Bishop Hamilton retired after the completion

of 42 years of service and on his retirement the Canadian Church established a precedent by allowing to the Japanese Diocese its choice of a Japanese successor to Bishop Hamilton. Here the Canadian Church made history in being bold enough to experiment along this line when the Rev. P. S. Sasaki of the Central Theological College was nominated as bishop, among others, by a synod in Nagoya, and chosen by the House of Bishops.

Almost all of our missionaries have given their lives to evangelistic work, in what we might call the pastoral sense of the word. One who was in direct educational work, Miss L. L. Shaw, was connected with the Poole Girls' High School in Osaka and afterwards was transferred by the Canadian Mission to Tokyo for work in the Christian Literature Society where she made her contribution through the pages of literature for women and children.

At the Mission Conference of 1925 it was decided on the earnest suggestion of Rev. R. M. Millman that the Canadian Church be asked to build a T.B. sanatorium in Mid-Japan. For this special work two young people offered their lives, Dr. R. K. Start of Queen's University and Miss Kathleen Butcher of the Diocese of Algoma. These two have made a permanent contribution to the history of Medical Missions in Japan. By their consecrated lives and thorough-going ideals for T.B. treatment they have set a high standard for their Japanese disciples to follow, and their memories are cherished by many patients who have gone home, cured in soul and body. New Life Sanatorium in Obuse Village, Nagano Ken, is attempting to introduce many new methods in the treatment of pulmonary troubles and aims to save the young and those in the early stages of tuberculosis.

At the other end of the diocese of Mid-Japan a quiet but consistent work has been arrived on for years by the Gifu School for the Blind at Gifu. Here school work and training in massage, acupuncture and counter-irritant

methods have been brought to the blind of Mino. Since April 1940 the government has taken over this school but the Diocese of Mid-Japan is carrying on a form of eleemosynary work for the blind under the title of the Gifu Kumo Kyokwai.

A word may be in order about the Kindergarten Training School in Nagoya from which candidates have gone to kindergartens all over Japan. This work established by Miss Young was carried on by Miss Bowman and many places and churches have benefitted by the consistent teaching and thorough methods of these two women. Christ was always first in their programme and He was the reason for their kindergarten teaching.

A branch of the Seikokwai Newspaper Evangelism was opened by the Rev. H. G. Watts in Niigata and has done splendid work, bringing many into the church. The Diocese also has attempted to do missionary work with movies, two machines with films being available for the four provinces.

In August, 1940, a movement began for the complete independence of the Nippon Seikokwai. In conjunction with this movement and on the advice of the Bishop of Mid-Japan and his Japanese committee, it was decided in Conference October, 1940 that our Canadian missionaries would withdraw and leave the Japanese free to work out their future plans. By March, 1941 all M.S.C.C. Canadian missionaries will have left Japan.

*H. G. Watts.*



## OSTASIEN MISSION

The "Allgem. Ev. Prot. Missionsverein" was founded 1884 in Weimar. Dr. Buss from Switzerland, it was, who gave this German-Swiss mission its typical colour. His idea was, to send to the eastern nations with their high culture missionaries, who were willing to understand the value of these cultures and not to replace them by western culture; but to bring to them only the gospel, leaving the effect and the ecclesiastical form, that the gospel in the sphere of the national culture would produce, as much as possible to its own national development, so standing right from the beginning for the growth of a church, in which the Japanese could feel at home. At that time these thoughts were new on the continent and found response only in liberal circles. So, when the mission sent its first missionaries (Spinner 1885-91; O. Schmiedel 1887-92; Munzinger 1889-95; all in Tokyo) to Japan, they became known for their liberal spirit, expressed in their teaching and in the application of the historical critical method when reading the Bible. This was new to Japanese Christianity of those days and brought relief to many minds that were troubled by a narrow minded Orthodoxy, on the other hand it meant much fighting. This also gives the reason, why the strength of the mission was not with founding congregations but influencing the Christian spirit generally and enriching it by pulling down narrow walls that have no foundation in the gospel. The channels of this work were a Theological Seminary (Deutsch Protest. Theolog. Akademie=Shinkyō Shin Gakko, 1887-1900 in Tokyo, Koishikawaku), and a magazine (Truth=Shinri, 1889-1900). The seminary had qualified teachers; one of them was Dr. Haas (1897-1908), who later was appointed professor of History of Religion in Leipzig. The seminary educated pastors not only for the Japanese Church, connected with

the mission, named Fukyu Fukuin Kyokai (founded 1837 at Ikizaka, Hongo, Tokyo), but also for other denominations and independent churches. After the seminary was closed and the publication of the magazine was stopped, the work of the mission and of the church—which till to-day have close relations—began to adapt itself to the general line of Christian work in Japan, keeping its traditional originality, but dropping its fighting spirit, as other denominations took up the issues for which it had stood from the beginning. Dr. Schiller it was who, gave this time its mark (1895-1900 in Tokyo, 1900-31 in Kyoto). The war 1914-18 meant the closing of several churches for financial reasons, to 1922 the name was changed to "Ostasien Mission." At present there are 2 congregations in Tokyo and 1 each in Kyoto and Toyohashi. A recent activity is the annual publication of the Moravian "Losungen" (Katei Reihai no Shiori) in Japanese.

*Theodor Jaeckel.*

## THE AMERICAN CHURCH MISSION

The Protestant Episcopal Church of the United States of America, working in Japan within the framework of the Nippon Seikokwai as the American Church Mission, has been responsible for the development of three of the present-day Missionary dioceses of the Japanese Church. Since 1859, when the first missionaries arrived to begin work, it has developed what is known today as the Diocese of North Kwanto, Kyoto and Tohoku.

As this annual year book goes to press we find these three, hitherto American mission supported, units of the Seikokwai completely turned over to the native and autonomous Church, free of missionary control, self-supporting and self-propagating dioceses. Each have been given an additional "Good Will" gift of roughly \$25,000. After

the holding of the 20th Triennial General Synod of the Seikokwai in April, this year, it is expected that authority will be given each of these dioceses to proceed with the election of their own native bishops.

At the beginning of 1940 there were on the missionary staff of foreign appointees a total of 35 men and 38 women distributed in the fields of evangelism, education and medicine. (Today the total number is less than 30 men and women).

The three units of the American Church Mission maintained 115 Church Schools, taught by 414 teachers and attended by 6,828 students. In the realm of educational work a total of 64 schools, ranging from kindergarten to university, were maintained with 375 teachers and 6,372 regular students. Two modern hospitals make up the principal fields of medical work of the Mission. They have a total of 492 beds and during last year handled well over 13,000 in-patients and some 80,000 out-patients.

Through the first 37 years of work (1859-1896), the American Church Mission was under the jurisdiction of a Bishop-at-large (Bishop Williams until 1893 and then Bishop McKim). Not until 1896 did the delimitation of territory between the English and American missionary bishops take place. North Tokyo (renamed North Kwanto, 1938) then came into corporate existence as did the Diocese of Kyoto. Bishop McKim (consecrated in 1893 as the successor to Bishop Williams) was in charge. In 1900 the Reverend Sidney Catlin Partridge was consecrated the Bishop of Kyoto. This marked the first consecration of a Bishop in Japan. In 1920 the House of Bishops divided the Diocese of North Kwanto by setting apart the whole northern portion of the main island as the Diocese of Tohoku. Its administration remained in the hands of Bishop McKim until 1928 when the Reverend Norman S. Binsted was consecrated the first Bishop of Tohoku. In 1912, the present Presiding Bishop of the Protestant Epis-



copal Church in the United States, the Rt. Rev. Henry St. George Tucker, was consecrated the second Bishop of Kyoto, serving until his retirement from the field in 1923. In 1926 the Reverend Shirley H. Nichols was consecrated the third Bishop of Kyoto. The Rt. Rev. Charles S. Reifsnider, who had been consecrated Bishop-Suffragan for North Kwanto in 1924, succeeded Bishop McKim as diocesan bishop in 1935. Thus we find a succession of but seven American bishops spanning the whole period of the eighty-one years of pioneering efforts of the American Church Mission in Japan.

From the beginning, the Church in Japan has been fortunate in having at its head men of striking leadership and splendid scholarship; men who inspired love, loyalty, vision; men who were spiritual leaders as well as wise administrators. Through the eighty years of missionary work the American Church has had probably something under 500 men and women workers in the fields of education, medicine, social work and evangelism. The close of the 20s saw the greatest number on the field with 106 missionary bishops, clergy and lay workers. Their success in building what is today's autonomous Nippon Seikokwai depended upon their drawing to them devoted and capable native assistants. In the early days of Christian missions this was one of the reasons for starting and maintaining schools. From the students in these schools the foreign mission workers hoped to secure educated men and women to assist them and eventually, as proven in today's leadership, to carry on the work of the Church.

#### EDUCATION

Outstanding in the contributions made by the American Church Mission in the field of education are the high schools for girls, St. Agnes' (Heian Koto Jo Gakko) in Kyoto and St. Margaret's (Rikkyo Koto Jo Gakko) in Tokyo, and St. Luke's College of Nursing in connection

with St. Luke's International Medical Center, Tokyo. In addition to the regular High School course, St. Agnes' offers a two year college course with departments in English, Kindergarten training and Domestic Science. Miss Eddy founded the original school in 1875 and since 1918 Miss Hallie Williams has been its foreign director.

St. Margaret's School now gives a full eleven years of training to girls from kindergarten through Primary School and a five year high school course. The school began in 1879 with Miss Pitman, better known to later residents as Mrs. Gardiner, as head. Since 1908, until her retirement this year, Miss Gertrude Heywood has guided the school to its present high standards.

St. Luke's College of Nursing (1902) has grown from almost the very beginning of the Medical Center to which it is attached, and was the first institution of its kind in Japan to be accorded full college rank by the government (1928). All students entering must be high school graduates. The course is four years with a one year graduate course in Public Health. The Rockefeller Foundation has given \$400,000 to endow the College. Mrs. David C. St. John has been its missionary head from its inception until her retirement this year.

Present day St. Paul's University, one of the major private universities of the nation, had its inception in the original St. Paul's School opened by Bishop Williams in 1874. It has been the only school for boys supported by the American Church. It began in a rented house in Tsukiji and through a long period of development has grown into the modern University Campus of today at Ikebukuro, with a complete Middle School department, Junior College and University proper with departments of English Literature, History, Religion, Philosophy, Economics and Commerce. Such outstanding missionaries as Bishop Williams, Dr. J. McD. Gardiner, the Rev. T. S. Tyng, the Rev. Arthur Lloyd, the Rt. Rev. Henry St.

George Tucker and the Rt. Rev. Charles S. Reifsnider have successively guided it through its long history to today's high standing. In 1912 under the leadership of Bishop Reifsnider it was granted full license as a university and is now completely turned over to a Japanese Board of trustees to carry on its work into the future.

#### MEDICAL WORK

Two of the most modern hospitals in the Empire are a result of the pioneering effort of members of the American Church Mission. St. Barnabas's Hospital in Osaka the first medical work undertaken by the Church, was begun in 1874 by Dr. Henry Laning. Dr. Laning spent the whole of his working life on this work. Started in rented buildings it did not secure its own present modern building until 1923. St. Barnabas' has concentrated on women and children. It has 91 beds. Until his death Dr. R. B. Teusler was the director. Dr. Frank M. Jones has in recent years been the resident foreign doctor among the 18 Japanese doctors and 21 nurses on the staff. To Miss Ann Van Kirk, R. N. must be given much of the credit for the high standards attained in recent years by the hospital.

Possibly the greatest demonstration of Christianity applied through medical care to be found in the whole of Asia is that represented by St. Luke's International Medical Center. Under the guiding care of Dr. Rudolf Bolling Teusler and with the assistance of an increasing corps of Japanese and foreign workers, the present day St. Luke's has come into being. Trials and hardships of all kinds have followed St. Luke's history since 1902, earthquakes and fire predominating. However, the energy and indomitable will of Dr. Teusler and his co-workers knew no rest and no failure. After every disaster he courageously led his staff to begin again undaunted by what had gone before. From the beginning the Hospital had but one aim, that it might be, "A living organism designed to demonstrate in convincing terms the transmut-



ing of Christian love when applied in relief of human suffering."

St. Luke's has always had the support of the Japanese. In November, 1912, a gift of \$25,000 was given by Their Imperial Majesties the Emperor and Empress. Japanese friends gave \$50,000 at the same time, and Count Okuma, the Premier of Japan said, "The establishment of this hospital is really indispensable for the benefit of our community, and it will not only prove of the greatest value to all foreigners living in and passing through the East, but will directly assist in a practical way international friendship and amity."

By June 4, 1933, the major units of today's Medical Center were dedicated and formally opened. St. Luke's has the unique distinction of being one of the first hospitals to put into practical effect the plan of having a large number of its staff full-time men. This service has proven most satisfactory, and it is the basis on which the hospital has been able to increase its equipment and secure genuine co-operation and teamwork in its professional development.

For thirty-four years through all sorts of vicissitudes Dr. Teusler worked toward his goal, and on August 10, 1934, in the hospital to which he gave his life, his vision, his faith and his courage, he slept quietly away. The Rt. Rev. Norman S. Binsted succeeded Dr. Teusler and served as its head until 1938 when he was succeeded by Bishop Reifsnider, who will carry on its work.

#### SOCIAL WORK

Through various social works the American Church Mission has done a great deal to cultivate a spirit of altruism and to encourage philanthropy. Several outstanding pieces of work initiated by members of the mission have given to the Japanese practical demonstrations of Christian love which they have been quick to catch. Best known of these has probably been the admirable work of love carried on at Kusatsu for lepers under the name

of St. Barnabas' Mission, in which Miss Mary Cornwall-Legh's name stands highest as its leader. Others have been Mr. Ryoichi Ishii's Home for Weak Minded begun first as the Holy Trinity Orphanage; the Widely Loving Society in Osaka, one unit of which is a memorial to Bishop Williams the True Light Church which was built in 1876 by Bishop Williams and carried on by the late Rev. Yoshimichi Sugiura; the Minami Senju Settlement, now headed by the Rev. and Mrs. Yakobu Yamaguchi; and the work centering around the Church of the Resurrection in Kyoto, a particularly outstanding example of social work carried on in an institutional Church working on the basis that the Church must live out the Gospel message of life and love by entering directly into the problems of the community and fearlessly opposing evil and oppression. This latter work was pioneered by the Rev. J. Kenneth Morris of Kyoto.

#### AFTER EIGHTY YEARS

On February 11, 1937, the Nippon Seikokwai celebrated the Fiftieth Anniversary of its formal organization as an autonomous branch of the world-wide Anglican Communion; in June (1941) it passes its eighty-second anniversary of the beginning of the work of the Church in this land.

It is unique to note that the lives of two men span almost the entire life of the Church with the exception of five years. From June 1859 until April 1936 the lives of Bishop Williams and Bishop McKim tell the story of the Seikokwai . . . "When Bishop Williams arrived in Japan, to teach Christianity, or for a Japanese to profess Christianity, were alike punishable by death. Twenty years later when Bishop McKim reached Japan there was only a handful of Christians in the treaty ports and no Japanese clergy." Today the church numbers more than 47,800 (1939) Christians enrolled on the church's books with 243 ordained Japanese clergy. In 1939 the Japanese

gave ¥265,760.47 toward the support of the Church. Today the Seikokwai covering the whole of Japan is divided into ten dioceses, and missionary districts now completely turned over to a Japanese House of Bishops,—a self-governing, a self-supporting and self-propagating Church.

*Paul Rusch.*

## THE JAPAN MISSION OF THE PRESBYTERIAN CHURCH IN THE U.S.A.

The Presbyterian Church in the U. S. A. (often called the Northern Presbyterian Church) early expressed concern for the souls of the Japanese people, as is shown by its instructions in 1855 to Rev. D. P. McCartee, M.D., a missionary in Ningpo, China, to proceed to Japan to investigate possibilities of establishing Christian work there. He was unable to persuade any boat to take him, so the Presbyterian Church was forced to delay the founding of a Japan Mission. In New York City there was a successful physician, who had been a missionary in China until illness forced him to return to his homeland. His health had recovered, his missionary zeal remained unchanged, so he gladly accepted the call to be the first Presbyterian missionary to Japan. Dr. and Mrs. James C. Hepburn arrived in Yokohama on October 18, 1859, just five and a half months after the coming of the earliest missionary in the modern era, Rev. John Liggins of the Protestant Episcopal Church.

Dr. and Mrs. Hepburn set up housekeeping in a temple in Kanagawa, using the unpacking of their goods in the presence of officials as an opportunity to teach the Gospel through the explanation of the meaning of a picture of the crucified Christ, which happened to be in their baggage. They were regarded with suspicion by both officials and common people and for ten months after their arrival no one willing to teach them the Japanese lan-



guage could be found. Three years later they moved to Yokohama, where there was less antipathy to foreigners. There Dr. Hepburn opened a small hospital and dispensary and began teaching English, mathematics and chemistry to a few Japanese young men. For several years Dr. and Mrs. Hepburn lived quietly, studying the language, patiently establishing themselves in the community, making friends among the people and doing their preaching of the Gospel through the influence of their daily social contacts. Later public preaching became possible.

In January, 1872, the missionaries in Yokohama gathered daily to observe the Week of Prayer and a few students met with them, also. The moving of the Holy Spirit in the prayer-meetings soon became so apparent that they were continued through February. On March 10 nine young men were baptized and on the same day, in Dr. Hepburn's dispensary, the first Japanese Protestant Church was organized, with these young men and two older ones, previously baptized, constituting the membership. Dr. Hepburn's spirit was shown in his suggestion that, since these eleven persons had become Christians through the influence of Anglican, Presbyterian and Reformed Church missionaries the infant Church should not be organized denominationally. Therefore the first article of the new institution's constitution read, "Our Church does not belong to any sect whatever." Thus the Church of Christ in Japan (Nihon Kirisuto Kyokai) was established. Unfortunately its high ideal of Church unity collapsed in contact with the realities of Mission and Church history.

During the thirty-three years Dr. Hepburn was in Japan he had a versatile career as physician, preacher, translator and educator. He served for a time as President of Meiji Gakuin. He compiled the first English-Japanese dictionary, established a system of Romaji, translated the

Westminster Confession, hymns and tracts, and published a dictionary of the Bible. At the age of 77 Dr. Hepburn returned with his wife to the United States, where, astonishingly enough, he lived for almost twenty years, dying five years after Mrs. Hepburn on September 21, 1911.

From the beginning the Presbyterian missionaries in Yokohama looked wistfully at other cities as potential places for the Mission's work, so they were pleased when in 1869, six years after his arrival, Rev. David Thompson, D.D., established Tokyo as a Mission Station. The first Church in Tokyo was organized in 1873. Dr. Thompson once said, "If I live to see a hundred converts, I shall die happy." At the time of his death in 1915 the Church of Christ in Japan (the denomination with which he worked) numbered 31,000 communicants, with over 3,000 baptisms in one year. Rev. William Imbrie, D.D., came to Tokyo in 1875. He is remembered especially for two widely different aspects of missionary service—his promotion of baseball in the period of Japan's complete ignorance of it and his assistance in helping to plan the details of Church administration and organization for a young, inexperienced Church.

Osaka was the next Mission Station of the Presbyterian Church, being founded on the arrival of Rev. and Mrs. T. T. Alexander in 1877. Not until two years had elapsed could a preaching place be secured anywhere in the city. As Osaka grew, the Mission's work developed, in fine fellowship with the Cumberland Presbyterian Mission long before there was formal union of the two Missions. The Cumberland Presbyterian Church sent the "Hail Brothers" to Osaka, "J.B." in 1877 and "A.D." in 1878. They became widely known among Japanese of city and country for their missionary itineration and pioneer preaching around Osaka and Wakayama and throughout the whole Kii Peninsula. Dr. J. B. Hail later moved to the city of Wakayama and made himself such

a familiar figure there that, until a few years ago, the children on the streets saluted any passing foreigner as "Hail San." In the last years of his long life, missionary journeys having become difficult for him, he made a house to house visitation throughout a large part of the city of Wakayama, teaching Christianity and giving tracts as he stood in the "genkan" of each house, briefly talking with the representative of the family living there.

In 1879 the Mission pushed on to Kanazawa by sending Rev. and Mrs. Thomas C. Winn there two years after their arrival in Japan. So conservative was this Buddhist center that at first it was unsafe for the missionaries to go on the streets without police protection. Nevertheless it was in this city that the first Christian kindergarten was established and administered for many years by Miss Francina E. Porter. That kindergarten still exists as one department of the Hokuriku Girls' High School. Later years saw about a dozen kindergartens in the Mission.

Hokkaido was still frontier in 1883 when Miss Sarah C. Smith went to Sapporo in search of health, which apparently she found, for she is still living in America at the age of 90. Her zeal in starting a school for girls (now known as Hokusei Jo Gakko) led to the opening of Hokkaido Station in 1887. It had plenty of territory in which to expand and, for almost forty years, was vigorously assisted in the process by the intense, indefatigable evangelistic work of Rev. and Mrs. George P. Pierson, who exhausted every method of transportation from human feet over mountain passes to sleigh rides through snowy drifts in efforts to reach the most remote settlements with the Gospel message. At one time Presbyterian missionaries were living in Otaru, Sapporo, Asahigawa and Nokkeushi, traveling widely and so exerting influence through a considerable section of the northern island.

As Japan was opened more freely to foreign influences,



the Presbyterian Mission gradually spread through the Main Island and even set up one Station on Shikoku, Matsuyama. During the Russo-Japanese War its missionaries, stationed in Hiroshima, cooperated in active Christian work for the soldiers, who in large numbers stayed there in barracks en route to embarkation, the military authorities giving every facility for the missionaries' service. After the War the Mission followed the flag into Korea and Manchuria, locating some of its members in Seoul and Port Arthur for work among Japanese.

In 1907 the Cumberland Presbyterian Church and the Presbyterian Church in the U.S.A. united, which automatically made one Mission of the East and West Japan Missions of the Presbyterian Church and the Japan Mission of the Cumberland Presbyterian Church. This resulted in a much stronger Mission, with a larger fellowship and a wider territory, the Cumberland Mission having brought Mie and Wakayama Prefectures to the united Mission. The peak in personnel number was reached in 1921-22, when there were ninety-five members of the Mission, living in eighteen different cities of the Empire. In 1925 there was a sharp drop in numbers from eighty-six to seventy, due to the putting into effect of new retirement regulations. Since 1930 there has been a gradual decrease until now the active membership is fifty-six, of whom it is expected that about twenty will be in Japan at the end of the summer of 1941.

The Presbyterian Mission was interested in Christian education from its beginning and established so many schools that it brought criticism upon itself in some quarters. Joshi Gakuin in Tokyo is the oldest of its High Schools for girls, dating from 1878. Hokuriku Girls' School in Kanazawa and Hokusei Girls' School in Sapporo grew out of the missionaries' work. Osaka Jo Gakuin (formerly Wilmina Jo Gakko) is the resultant institution after the union of the Presbyterian girls' schools, both located in Osaka. The Presbyterian Mission has always

viewed union work favorably. It cooperates with the Reformed Church in America Mission in Meiji Gakuin in Tokyo. This institution, with Middle School, College and College of Commerce Departments, is the only school for boys with which the Presbyterian Mission is connected. It had its beginning in the rather informal theological classes of young men held in the home of pioneer missionaries in Tokyo and Yokohama from 1874 to 1877. Rev. Kajinosuke Ibuka, D.D., was President of Meiji Gakuin for thirty years, a fine example of Japanese leadership in schools closely related to Missions. Chuo Theological Seminary, established by the Presbyterian Church in the U.S. (popularly called Southern Presbyterian Church), is another union institution, in which the Presbyterian Mission has a share. Baiko Jo Gakuin Shimonoseki was formed by uniting the Presbyterian Mission's Kojo Jo Gakuin in Yamaguchi and the Reformed Church Mission's Umegasaki Jo Gakko in Nagasaki. The Presbyterian Mission enthusiastically furthered the project of a union institution of higher learning for women and during the years since the establishment of the Woman's Christian College has supported it loyally. The Oral School for the Deaf was founded by the Evangelical and Presbyterian Missions; as a pioneer in the oral method of instruction for deaf children, the school was so effective a demonstration exhibit that it hastened the adoption of the same method by the Government schools. For many years the Presbyterian Mission has had the policy of securing for its schools Japanese principals and Boards of Trustees with Japanese membership in the majority, in an endeavor to change "Mission schools" into Japanese Christian schools.

The center of the Mission's history has been its connection with the Church of Christ in Japan. The establishment of that Church was due in part to the efforts of Presbyterian missionaries and through the years of the Church's development the Mission has worked in, for and

through the Church. The Mission's schools have had relation with it through the election by it of representatives on their Boards of trustees. The evangelistic work of the Mission has always been carried on in close connection with the Church. In 1907 an elaborate Plan of Cooperation was adopted after considerable and somewhat heated argument about it. Under it Mission evangelistic work was carried on under the direction of Presbyterian in the Mission's financial policy, this plan was given up and for it was substituted one in which the evangelistic program of the Mission was directed by a Central Joint Committee of representatives of Church and Mission, with detailed administration carried out through Presbyterian committees, responsible to the Central Joint Committee. Under this system greater Church leadership in the Mission's work was developed. It was abrogated by the Church in October, 1940; in its place a somewhat similar organization was set up, but with the Mission's evangelistic work subject to greater Church control and the missionaries more directly under the Church's guidance. Thus gradually the Presbyterian Mission's work has been increasingly integrated with the Church and the Mission continues to believe that the most effective service can be rendered by it through fellowship and close cooperation with the Japanese Church.

A Mission is made up of the individuals constituting it. Space fails for recording the roster of the men and women who during the eighty-two years of the Presbyterian Mission's existence have made a notable contribution to its work. At random certain names comes to mind in recalling the past:—John C. Ballagh and Henry M. Landis, faithfully serving Meiji Gakuin in the days of its organization; Clara H. Rose, with her pioneer school and kindergarten in Otaru; Kate M. Youngman, sometimes startlingly forthright, but always showing a warm heart towards orphans, lepers and all others in need; Mrs.



Henry M. Landis, "Mother of Meiji Gakuin"; Theodore M. MacNair, consecrating his musical talent, coupled with a remarkable, conscientious attention to details, to the compilation of the Union Hymnal (Sambika); John G. Dunlop, using Japanese in his frequent sermons with a discrimination in diction that is rare indeed among non-Japanese; Raymond P. Gorbald, aflame with zeal for talking about Christ to the people he met on Kyoto's streets and for preaching about Him to the groups who gathered in the little churches he established with statesmanlike vision in different parts of the city; Julia S. Leavitt, going to Tanabe on the seacoast of the Kii Peninsula straight from America at the age of 18 and remaining there for forty-five years, the only foreigner in the town, thoroughly integrated with the community as its most helpful citizen; Annie B. West, granted an unusual decoration by the Empress for her work with the Red Cross during the Russo-Japanese War, bearing witness to Christ among both her friends of high social position and the unfortunate prisoners, upon whom she called regularly; James B. Ayres, a master builder in both material and spiritual materials. The lives of these and many equally noble and gifted people have entered into the establishment of the Kingdom of God in Japan. The Presbyterian Mission of 1941 thanks God for the heritage of their labors and the remembrance of their fellowship.

*Howard D. Hannaford.*

## THE JAPAN MISSION OF THE SOUTHERN PRESBYTERIAN CHURCH

In the year 1884, the Rev. James Ballagh, returning to America on furlough, brought before the Southern Presbyterian Church the claims of Japan as a mission field. As a result of Dr. Ballagh's visit, Rev. R. E. McAlpine and Rev. R. B. Grinnan were sent out as pioneers to Japan.

Two cities were presented to these young men as fields of special promise and importance: Nagoya on the mainland, and Kochi on the Island of Shikoku.

Both of these cities early became centres of Southern Presbyterian activity, but Kochi was chosen first on account of an unusual situation found there. A group of strong, keen young leaders of the "New Japan" had accepted the Gospel, and had been organized into a self-supporting church. This group included Mr. Kenkichi Kataoka, for many years the Speaker of the lower house of Parliament, Mr. Sakamoto, and several others who were earnest preachers of Christ and leaders in the political world. Count Itagaki was a friend and supporter, but he was never baptized as a Christian. This group gave the young missionaries a cordial welcome, accompanied them in their tours, and spoke in their public meetings. The Kochi Church today, continues to be one of the strongest Christian organizations in Japan. Other churches were later organized in the city and province, and Kochi has sent out great numbers of Christian ministers to every part of the country.

In Kochi Miss Annie Dowd established and for many years successfully carried on a Home and School for girls from very poor homes. Scores of these girls who might have led tragic lives have become Christian leaders as Bible Women, Kindergarteners, or wives of Christian business men. The school continues today under the care of the Kochi Church.

Nagoya has always been a conservative Buddhist stronghold, so the evangelistic work there has been slower in developing. There are now six Presbyterian churches in the city. Shortly after the work was opened Mrs. Randolph was transferred from China, and opened in her home a tiny school for girls. After many vicissitudes, this has developed into a great Christian college,—the Golden Castle College. Dr. L. C. M. Smythe and Mr. Ichimura were team-mates in building up this school. From

Nagoya as a centre, the mission opened up work in the chief cities and towns of Aichi and Gifu Prefectures.

A third centre of Southern Presbyterian work is Kobe, which was originally opened as a health resort for Missionaries in need of the help of a foreign physician. It is interesting to recall that many members of the mission were bitterly opposed to having work in Kobe, "because it was already occupied by missionaries of other denominations." For many years the mission had no property at all, and only one family located in Kobe. The one Presbyterian church was in a rented building on a back alley. Now, in connection with the Northern Mission, the mission is carrying on the Central Theological Seminary, and there are twelve Presbyterian Churches in the city. This development was largely due to the wise planning, energy and generosity of one man, Rev. Henry B. Price. Mr. Price was penurious in personal expenditure, and lavish in his generosity. Before one church was on its feet, he was planning for the opening of another, over the protests of his Japanese colleagues. The mission has a church building fund that started with a gift from Mr. Price, that has helped twenty-five or thirty little churches to secure buildings.

The Central Theological Seminary in Kobe will always be associated with the name of Dr. S. P. Fulton, who was president and teacher of theology up to the time of his death. Many of the graduates of this school hold positions of honor and usefulness in churches and schools throughout the land. Easily the most famous graduate is Dr. Toyohiko Kagawa, whom everybody knows. Beside Dr. Kagawa, one might mention Rev. Mitsuru Tomita, Moderator of the Nihon Kirisuto Kyokai and a leader in the Christian movement in Japan; and many leading figures in other denominations.

The mission has carried on extensive work in three of the four provinces of Shikoku: Tokushima, Kagawa and Kochi Prefectures. Special mention should be made of



the work of Dr. C. A. Logan, who has carried on successful evangelistic campaigns in many parts of Japan; and of Dr. S. M. Erickson, who has established churches and erected church buildings here and there throughout the very difficult country about Takamatsu in Kagawa Prefecture.

Owing to the present international situation, the mission has suffered many losses in the past year, and in addition there have been many who have returned on furlough and for health reasons. When all those have left who have booked passage to America, there will be six members left in Japan. At its largest, the mission numbered about fifty. It is hoped that many of those who have left Japan will be able to return and take up their work when conditions have become more settled.

*H. W. Myers.*

## THE JAPAN MISSION OF THE REFORMED CHURCH IN AMERICA

The Board of Foreign Missions of the Reformed Church was one of the original three to which letters were written by visitors to Nagasaki in 1858, "urging them to appoint missionaries for Japan who could teach the people what true Christianity was." Its first missionaries sailed from New York in May, 1859—Rev. S. R. Brown, D.D., and Mrs. Brown, Duane B. Simmons, M.D., and Mrs. Simmons, and Rev. and Mrs. G. F. Verbeck. In October they reached Shanghai, where the men left their wives temporarily. Drs. Brown and Simmons, arriving in Kanagawa on November 1st, were welcomed by Dr. J. C. Hepburn of the Presbyterian Mission, who had arrived about two weeks previously. Dr. Verbeck, who reached Nagasaki on November 7th, found there Revs. John Liggins and M. C. Williams, of the American Episcopal Church, who had come a few months earlier from China. The

Rev. James H. Ballagh and Mrs. Ballagh were the next to join the Mission, reaching Kanagawa in the summer of 1861.

Dr. Simmons resigned from the Mission after one year, but tarried in Japan to make "an imperishable mark in the annals of medical science in Japan," also teaching in the Keio Gijuku, Tokyo. Dr. Brown, whose nine years of earlier service in China had given him some acquaintance with the ideographs, at once devoted himself to Bible translation. Later he became a member of the Permanent Committee on Bible Translation, serving as its Chairman to the end of his stay in Japan, in 1879. He was also a pioneer in theological education, establishing classes in 1874 for instruction which continued in unbroken lineage through the Tokyo Union Theological School of 1877, and the Theological Department of the Meiji Gakuin of 1886, and in the Nippon Shin Gakko of 1930, until to-day.

Dr. Verbeck's ten years in Nagasaki were spent largely in language study, distribution of literature printed in China, and teaching. Memorable was his baptism of the Saga feudal lord Murata Wakasa, with his brother and a retainer, in May, 1866. Contacts in Nagasaki as their teacher with the ambitious *samurai* youth who later became leaders in the Restoration led in 1869 to an invitation from the central government to establish and head a college in Tokyo on Western lines—now the Imperial University. For a decade he served in the Educational Department and as adviser to the Privy Council and the Council of State. Resuming Mission connections in 1879, he engaged in teaching, Bible translation (the Psalms in particular), and preaching and lecturing until his death on March 10, 1898. "Verbeck of Japan" easily ranks first among the pioneer missionaries for distinguished service.

Rev. James Ballagh is credited with the baptism of the first Protestant Christian, Yano Ryu, language teacher, on November 5, 1864. Classes taught in his home also

furnished most of the eleven members of the first Japanese Protestant church, the Kaigan Church of Yokohama, organized March 10, 1872. For several years Dr. Ballagh served as its pastor. The later period of his fifty-five years of service was devoted to widespread itinerant country evangelism. By many he is best remembered as a man of prayer.

The first single lady to join the Mission, Miss Mary E. Kidder, came in 1869. Classes formed by her in 1870 are reckoned as the beginning of the continuous existence of Ferris Seminary in Yokohama, which claims the distinction of being the first modern school for girls in Japan. Rev. Henry Stout, coming to Nagasaki, also in 1869, took over first some of Dr. Verbeck's classes. Within a few years, assisted by Mrs. Stout, he was conducting other classes for both boys and girls which led to the establishment in 1887 of Tozan Gakuin (Steele Academy) and Umegasaki Jo Gakko (Sturges Seminary). Dr. Stout also formed classes for theological instruction, his "Nagasaki Band" graduates carrying the Gospel to various parts of Kyushu.

Meanwhile, several Presbyterian and Reformed Mission Schools in Tokyo and Yokohama, including Dr. M. N. Wyckoff's Seishi Gakko (1881), united, to form finally, in 1886, the Meiji Gakuin of Tokyo, with Academic, Higher, and Theological departments. Dr. Wyckoff continued with the union school, introducing courses in science in its academic course, a new departure for schools of that grade. Thus by the time that residence and travel restrictions in the interior were removed, the Japan Missions (North & South, separately organized, 1889; reunited, 1917) possessed educational institutions, including theological schools, in both Tokyo-Yokohama and Nagasaki, as well as a small group of ordained missionaries eager for the evangelization of the interior.

In evangelistic work, true to the precedent set by Dr. Ballagh at the formation of the Kaigan Church, the Mis-



sion has consistently labored for the growth of a national church, free from foreign denominational distinctions. (There has never been a Reformed "Dutch" church in Japan.) Under various arrangements with the *Nihon Kirisuto Kyokwai*, the Mission has participated in direct evangelism and church extension, with resident missionaries in four principal areas: The North (Aomori and Iwate Ken), transferred to a sister Mission by the newly reunited Mission in 1918; Shinshu, transferred at the same time to the *Dendo Kyoku* (Board of Missions) of the *Nihon Kirisuto Kyokwai*; the Izu field in Shizuoka Ken, together with a church or two in Tokyo, transferred to the Tokyo *Chukwai* (Presbytery) of the *Nihon Kirisuto Kyokwai* in 1934; and Kyushu, transferred to Chinzei *Chukwai* at the close of 1940.

Outstanding has been the work of "Newspaper Evangelism." The first thoroughgoing project of this type was established by Dr. A. Pieters in Oita in 1912—the Eiseikwan, carried on uninterruptedly till March, 1941. Similar work was conducted for various periods by members of the Mission at Morioka, Fukuoka, Kurume, and Kagoshima. Uniquely significant also has been the work among lepers, undertaken by Dr. Wyckoff and after his death continued and developed by Dr. A. Oltmans, especially as missionary emeritus, in association with the American Mission to Lepers. This work was never under Mission jurisdiction, however.

Education for girls in Nagasaki was discontinued in 1914, the school there moving to Shimonoseki to unite with the Presbyterian Kojo Jo Gakuin of Yamaguchi to form the present Baiko Jo Gakuin. The school for boys in Nagasaki was amalgamated in 1933 with the Meiji Gakuin of Tokyo. The Mission has, through the years, shared with the Presbyterian (U.S.A.) Mission in provision of funds, missionary teachers, and the quota of missionary Trustees for Meiji Gakuin. Ferris Seminary, longest under the principalship of Dr. E. S. Booth, con-

tinued as a distinctly "Mission school" until 1939, when its juridical foundation came into force. Its recent 70th anniversary celebrations were marked by the inauguration of its first Japanese principal. All three of these schools have taken action adopting the policy of financial self-support after April 1st, 1941, at the same time cordially welcoming the continuance of missionary teachers.

The Mission counts itself highly privileged to have been among the very first Protestant Missions in Japan, and, under God, to have had through the years its share in establishing and promoting the growth of the Christian Church and the Christian movement in Japan. The highest number of missionaries in its fellowship was forty-three, in the early nineteen-twenties. In February, 1941, the number on the field was seventeen. Seven members left the field in the months November and December, 1940, and January, 1941. When this report was prepared, other departures were impending.

*Willis J. Hoekje.*

## THE JAPAN MISSION OF THE SOUTHERN BAPTIST CONVENTION

The Japan Mission of the Southern Baptist Convention was formerly begun in 1860 when Rev. and Mrs. J. Q. A. Rohrer were sent by the Foreign Mission Board to Japan. However, these two young people, aboard the *Edwin Forest*; were lost at sea.

The first missionaries who actually began work were Dr. and Mrs. J. W. McCollum in 1889. The work on the island of Kyushu was begun in 1890.

There have been sixty-five missionaries sent to Japan. There are at present three on the field.

Dr. and Mrs. E. N. Walne spent forty-four years in Japan. There have been sixty-four pastors and evan-

gelists. There are now twenty-four who remain.

The work of the Mission has been done in Tokyo, Kure, Hiroshima, Shimonoseki, Chofu and the islands of Kyushu and Goto.

The Japanese Convention was organized in 1918 and is still working—though under another name. In 1916 Seinan Gakuin (Fukuoka) was founded. It consists of a literary and commercial college, high school and night school. There are in the student body one thousand three hundred forty nine boys and men. The Theological Seminary was first opened in 1907 at Fukuoka. It is now located in Tokyo under the direction of the two Baptist Conventions of Japan (now united).

Seinan Jo Gakuin (Kokura) was started in 1922. There is now a student body of seven hundred forty nine. Work for women was begun in 1920, when the Woman's Missionary Union Auxiliary to the Convention was formed.

As a part of woman's work the Good Will Center (Kinkosha) was opened in Tobata in 1929. 1935 records the opening a Bible Training School for women. In 1940 a Kindergarten Training School was begun. The school has now two departments—Bible and Kindergarten Training School.

The work for young women in the churches was started in 1935. Every summer a camp is held. 1932 records the first gift for House Mission work by the Japanese churches.

In 1903 with a very small gift from U.S.A. Baptist publication work began. Though the years under the direction of Dr. E. N. Walne thousands of pages of Christian literature have been sown over the Empire.

In 1919 W. H. Clarke founded the Student Hostel in Tokyo. It has been a house for many young men. Kindergarten work was begun in 1913 at Fukuoka. There are now five kindergartens. There are now twenty two churches with a membership of 2772.



In January, 1940, the union of the East and West Japan Baptist churches was perfected. In November the fiftieth anniversary of the work of the West Japan Baptist Mission was observed.

*Mrs. C. K. Dozier.*

## UNITED BRETHREN MISSION

In the last decade of the nineteenth century the Foreign Mission Board of the Church of the United Brethren in Christ was considering the question of opening another mission in a new field. After much prayer and earnest thought, with but one exception all the directors voted in favor of Japan. In November of 1898 the Rev. Alfred T. Howard arrived on the field as secretary of the mission.

"The supreme aim" was "to establish a self-supporting, victorious indigenous church." To raise up a trained ministry, instead of starting another seminary, it was early decided to accept the Doshisha's invitation to co-operate with them. In the fall of 1900 Rev. J. Edgar Knipp became the first U. B. representative on the faculty. In 1914 Rev. B. F. Shively after pursuing special studies at Union Seminary and Columbia returned to the field to become the head of the religious education department, the first of its kind established in Japan. At present over eighty-five percent of the pastors of the Nihon Kirisuto Dobo Kyokai (Japan United Brethren Church) are graduates of the Doshisha. As a result, it is a natural step for that church to join the "Kumiai bloc" in the United Church.

In 1901 the first session of the annual conference of the Japan United Brethren Church was held in Tokyo with six Japanese ministers and evangelists, and three missionaries in attendance. From that time until the organization of a "Rijikai" or "Board of Administration"

in 1917 the conference work was largely under the direction of the missionaries. Through the rijikai large responsibility was placed upon pastors and laymen chosen by the annual conference, and greater strides forward were made.

Another advance step was taken in 1929 when the work of the superintendent was turned over to an executive committee composed of the conference executive secretary, the conference treasurer and the mission secretary. A spirit of self-support grew and an increased interest in securing proper equipment in the way of church buildings and parsonages was developed. To supplement money raised on the field the sale of a valuable piece of real estate in Tokyo aided much in the purchase of lots, and funds for building purposes were received in larger amounts from the mother church in America. Today all of the twenty-five local churches have buildings except one, all have lots except three and all have parsonages except five.

Through the years emphasis has been placed upon work for the young through Sunday schools and kindergartens, summer teacher training conferences and boys and girls summer schools. In the kindergarten work the missionary wives have played a large part. Rev. Kiyoshi Yabe who was called into the ministry through the early death of Rev. Monroe Crecelius at Otsu, started the first "summer school" in 1916 at Zeze and began the summer teacher training conference work in 1919.

At this time of writing, it is thought no United Brethren missionaries will be on the field in the fall of 1941.

*J. Edgar Knipp.*

## THE UNITED CHURCH OF CANADA

The first missionaries of the Canadian Methodist Church arrived in Japan in 1873. There were Dr. D. McDonald and Dr. George Cochran. The former, a medical missionary, founded work in Shizuoka Prefecture, while the latter came to Tokyo to teach in a school. The first Christian church to be established in the city of Tokyo, outside of the Tsukiji foreign concession, grew out of work started in Dr. Cochran's house on the school grounds at Omagari in Koishikawa ward. The group, which was baptized, later built its church in Ushigome, and this is now known as the "Cochran Memorial" Ushigome Methodist Church. In 1876, these pioneers were followed by Rev. C. S. Eby and Rev. G. M. Meacham; and a "District Meeting" was organized, and the Canadian Methodist Church began organized work in Tokyo, Shizuoka and Numazu. In 1882, Miss Cartmell was sent by the Women's Missionary Society of the Methodist Church in Canada, and in 1884, assisted by three Japanese ministers, she opened the Tokyo Eiwa Jo Gakko for girls, in Azabu, Tokyo.

These were the beginnings of a mission which by the year 1931 comprised 22 families and 34 single women. In Japan, the churches organized by the two American Methodist missions and the Canadian Methodist mission were united in 1907 to form the indigenous Japan Methodist Church. In Canada, in 1925, the Methodist church united with the Presbyterian and Congregational churches to form the United Church of Canada. The United Church of Canada mission in Japan continues to function as a cooperating mission within the Japanese Methodist Church.

During its period of greatest expansion in the late nineteen twenties, the mission had work centered in the



following places: Tokyo, Kobe, Nagoya, Hamamatsu, Shizuoka, Kofu, Matsumoto, Nagano, Ueda, Toyama, Kanazawa and Fukui. The mission put its strength into evangelistic and church work, educational and student work, and in social service and moral reform work,—a ministry of preaching, teaching and healing. At the time of the January, 1941 Mission Council, it was expected that there would be 8 or 9 families on the field in the autumn of this year, with 2 or 3 more expected back from furlough next year. There were to have been 27 single women on the field, with 3 or 4 more expected back next year. Subsequent events have greatly reduced these numbers for the time being.

#### I. EVANGELISTIC WORK

In evangelistic work, the efforts of the mission have been directed toward building a permanent foundation for an enduring indigenous Japanese church. On the one hand, missionaries were actively assisting in the direct spreading of the Good News with the printed and spoken word; and on the other, they were trying to organize and equip a church which would be well provided for in times of stress and strain. To this end, for better or worse, whenever a small nucleus of Christians had been secured in any locality, the mission assisted the local group materially in purchasing and building a permanent church plant. Dr. Daniel McKenzie, treasurer of the mission for a quarter of a century, gave outstanding leadership and direction to this church-centred mission policy.

When the church established by the Canadian mission became merged into the Japanese Methodist Church, the Canadian ordained missionaries continued in the newly formed indigenous church as members of Conference and District on the same basis and standing as their Japanese co-workers. Missionaries, too, were elected to District

and Conference offices by these Japanese predominated bodies, although the real direction of church affairs has now been in the hands of the Japanese for nearly 25 years.

From the very beginning, it was realized that men alone could not get access to Japanese homes. That was a work that only women could do; and Miss Cartmell was soon followed by others from Canada. Because of language barriers, racial prejudices and customs, they early secured the help of Bible women (later called Women Evangelists), who called in the homes giving systematic Bible teaching to women inquirers. Nearly all of the men and women missionaries, no matter what has been their general task, have conducted weekly English Bible classes in their homes or in nearby churches. Many students who came merely to improve their English have remained to learn more of Christ.

Newspaper or Literature evangelism has been greatly stressed by the Canadian mission. Dr. Daniel Norman, always a great rural worker, was one of the pioneers in literature evangelism in Japan. Not only was literature sold and freely distributed, but articles were inserted in the daily press and inquiries solicited. A large mailing list of inquirers (mostly rural) was built up, and these were introduced to the local churches as opportunity offered.

Specialized work among government school students early became an integral part of the Canadian mission programme. Dr. Eby began lectures in a rented hall in the Imperial University grounds in 1888; and this was the beginning of what has developed into the Central Tabernacle student-work church in Tokyo. For over three decades, the Central Tabernacle was crowded with Japanese intelligentsia, and its influence has been exerted in many ways not revealed in church statistics. In addition to this big institutional church, the Canadian mission has supported and sponsored student hostels in Shizuoka,

Tokyo and Nagano. The former two are still in operation. It has been proved well worth while to stress the Christian impact on the potential leaders of the nation—the students. In the earlier days, Dr. Eby was succeeded at the “Tabernacle” by such stalwarts as Doctors Coates, McKenzie, Bates and Armstrong.

## II. EDUCATIONAL WORK

A boarding school for girls was opened in 1887 in Shizuoka—the Shizuoka Eiwa Jo Gakko—at the request of leading Japanese citizens of that city who had heard of the fame of the Tokyo school and who provided a house and helped with expenses. Miss Cunningham was the pioneer there, being joined over a year later by Miss Morgan. In 1889, a school for girls was opened in Kofu—the Yamanashi Eiwa Jo Gakko—again on the invitation and with the help of prominent residents of the city. Miss Wintemute, (now Mrs. H. H. Coates), undertook the work, and was joined a few months later by Miss Preston. When they began the work, Kofu was reached over hazardous mountain roads by foot or horseback from Tokyo. In Tokyo, Miss Cartmell was joined by Miss Spencer (afterwards Mrs. Large), and in the first two years the enrollment of the Tokyo Eiwa Jo Gakko rose from 2 to 227.

In 1897 a new educational venture was started in Nagano by Misses Hargrave and Lambly. They began a kindergarten which was welcomed by the local people and which provided a direct source of contact with the homes. In 1900, a kindergarten was started in Ueda by Miss Crombie; and in 1905, Miss DeWolfe, a trained kindergarten teacher, started a training class for kindergarten teachers in Ueda. This grew into a Kindergarten Training School, which was moved to Tokyo in 1919 to become a part of the Toyo Eiwa Girls' School in Azabu. By 1931, there were 46 kindergartens connected with the United Church of Canada mission and they have provided the



one and only means of making first Christian contacts in many conservative towns.

The mission started a boys' school also in Azabu, Tokyo, in 1884; but it was closed in 1899, when a reaction against mission schools took place. The property was retained and a dormitory maintained until 1910 when it was sold. At this time, the Canadian mission united in educational work with the Methodist Episcopal Church South in the city of Kobe, in a college grade school called Kwansei Gakuin. The latter has now developed into the fine Kwansei Gakuin University at Nishinomiya between Kobe and Osaka. This has university departments, as well as the former college grade departments including a theological college, and a large middle school. The mission schools and colleges for men and women have not only made a distinctive educational contribution, but also have been the means of training in Christian character and for Christian leadership.

### III. THE MINISTRY OF HELP

One of the first two Canadian Methodist missionaries was a medical doctor—Dr. McDonald—who spent time in healing bodies as well as minds and souls. Although the mission did not later organize medical work, it has done a great deal along the lines of social service. The missionaries of Shizuoka & Kanazawa felt they must do something to take care of the children made fatherless by the Russo-Japanese war. It was this special need that brought the Shizuoka Home (orphanage) and Kanazawa Orphanage into being. In Kanazawa, another orphanage started by the women has since developed into a Hostel for girls. In Tokyo, the Nagasaki Home is a hostel for girl students of some promise whose families were unable to sufficiently support them.

The East Tokyo Mission, like most other Christian social work, was begun in response to a very keenly felt need. Dr. Saunby, ordered by his doctor to rest in Tokyo

in 1920, took daily walks through down-town Tokyo. He was appalled to see the immense areas where very needy people were without religious or social work of any kind. He persuaded the mission to permit him to open up work in East Tokyo, and from this has developed the Nippori, Negishi and Azuma settlements in which the Price and Bott families have done so much, and the Aisei-Kwan (Kameido) settlement in which Miss Allen was the pioneer. These social settlements have been and still are among the better known social work institutions of Japan.

In later years, the "other half of Japan"—the rural half—has begun to make its religious and social needs felt; and the Canadian Mission has sponsored Rural Gospel Schools, seasonal Day Nurseries, and public health work in farming communities. Four experimental Rural Community Parishes (within the Japan Methodist Church) have been sponsored and supported by the mission. The "cup of cold water" given in His Name not only helps meet a need, but reveals the Spirit of Him who prompts the act.

#### IV. THE FUTURE

The above has been written on the Pacific Ocean travelling Eastward in March, 1941. At this juncture it is difficult to predict the future of this mission in Japan. The process of devolution underwent its first great step with the formation of the indigenous Japan Methodist Church in 1907. During the next three decades there was a continuous process or progress of the various types of work become more and more church-centred. The second great step was in 1940, when all "mission" schools, kindergartens, and churches declared full financial self-support and independence of any missionary administration. Such an independent church has been the ultimate aim of the mission for the last 60 years; but now, what of the future of the mission?

The writer is one who feels that after the adjustments

have been made within the "new structure church" and after the world comes back to peace and sanity, there will be a real "mission for the missionary" in Japan. The Japanese leaders in our church have told us so, and we have reason to believe them. One can safely predict that United Church of Canada missionaries, working entirely within and under Japanese organizations and institutions, will make contributions for many years to come in the educational, evangelistic and social tasks of the Christian Church in Japan.

*A. R. Stone.*

## CHURCHES OF CHRIST MISSION

The Churches of Christ came rather late upon the scene of Christian activity in Japan. Our earliest missionaries,—Captain and Mrs. Charles E. Garst, Mr. and Mrs. George T. Smith,—Arrived in Yokohama on October 19, 1883, twenty-four years after the first missionaries had landed at that port. Captain Garst was a West-pointer, but resigned his commission to take a position of leadership in the Army of the Lord. These first missionaries were imbued with a truly pioneer spirit. They wanted to build on no other man's foundation, so after conference with experienced workers of other churches they selected Akita City in northern Japan as the scene of their first labors. Up to that time no one had ventured to live so far from the treaty ports and the capital of the Empire. They arrived at their new home in the spring of 1884, and their first convert was baptized on July 30th of that year.

Mr. Garst was noted for his evangelistic zeal. He donned Japanese straw sandals (*waraji*), made to order, and walked from village to village, town to town, preaching the Gospel, selling Bibles, and distributing tracts. He wrote articles on 'Transportation' and 'Railroads' for the local papers, and the adoption of wide-tire wheels for drays



and the construction of the horse-car line (now electric) between Akita and Tsuchizaki, the port town, are attributed to his influence. Of his first group two lie buried in Japan. Mrs. Smith passed away within a year of their arrival in Akita, and her grave in the city cemetery is still tended by loving friends. Capt. Garst served his Lord for fifteen years, and his body is interred in the Aoyama cemetery, Tokyo.

For the first twenty years the Churches of Christ emphasized evangelistic work. After seven years in northern Japan, this first group of missionaries together with the recruits who had arrived in the meantime removed to Tokyo in 1890. Akita and such cities were on the periphery of church affairs as well as political. Churches were gradually established in the capital and the surrounding prefectures, and when more new missionaries arrived Akita was again occupied, as were Sendai, Fukushima, and Osaka. The mission policy of that time contemplated a chain of stations linking these largest cities.

The first permanent educational work of a higher grade was established in 1903 by Dr. H. H. Guy, who founded Drake Bible College, a seminary for men. Dr. and Mrs. Guy had come to Japan in 1893. For his first term Dr. Guy was engaged in evangelistic work in Tokyo and vicinity. He soon became recognized as a scholar of first rank and one of the best linguists in Japan. These qualities eminently fitted him to take the lead in training a ministry for our growing churches. Under the leadership of Miss Bertha Clawson a Training School for Bible Women was opened in 1905. Within the next two or three years high schools for both boys and girls were opened. These institutions all center in adjoining compounds in Takinogawa Ward, Tokyo. The high schools have grown to considerable size, with some 750 students each.

In the early days of the Churches of Christ the missionaries were naturally in charge of all the work. Japanese

helpers were enlisted but they were without authority. Policies for the work were decided by the missionary group, with the approval, of course of the Board at home. The highest authority on the field was the Annual Meeting of the missionaries. From a very early day the Japanese workers together with the missionaries held an Annual Convention, but this gathering at first was largely for inspirational and devotional purposes. Any action of this joint body had to be referred to, and passed upon by, the missionary Annual Meeting, or its ad-interim (Advisory) Committee of five missionaries.

On the occasion of our Fortieth Anniversary in 1923 our Mission Historian wrote:—"For the first 29 years the missionaries, through their annual meeting, held practically all the power concerning the policy and administration of both educational and evangelistic work. It was a great and important event, therefore, when in 1912 educational and evangelistic Boards were formed, giving Japanese members equal responsibility and equal voting power with the missionaries. It was a great forward step." It was not a concession wrung from the Mission, but a response to the conviction in the hearts of many of the missionaries that their Japanese co-laborers should have a share in the management of the general work of the churches and schools. The Japanese workers welcomed this innovation though they had not demanded it. Another innovation put into effect about this time was the sending of a Japanese delegate to the Annual Meeting of the missionaries. While little more than a friendly gesture, yet this tended to foster good relations.

As the years passed by there was developed a consciousness that our rules of cooperation were not broad enough. In the early 1920s a joint committee of ten,—five nationals and five missionaries,—was organized and given full charge of all the work formerly under the two joint boards mentioned above including the work and location of the missionaries. This committee was elected

at the Annual Convention of the Churches, at which the missionaries stood on a par with the workers and delegates from the churches. The old authority on the field, the missionary Annual Meeting, was discontinued in that capacity. The Japanese shared in all responsibility and authority. This plan has been in operation for about twenty years, but further changes are now in order.

The schools have been placed under Boards of Trustees (Zaidan Hojin) composed largely of Japanese, and are self-supporting and independent. In 1932 our missionary group, once numbering about thirty in the early 1920s, was reduced to two families and one single lady. No missionary is now located outside of Tokyo in the work of the Churches of Christ. Consequently, the evangelistic work, too, has been placed almost entirely under Japanese control. Because of this development over a period of years the recent movement for a shift of control in churches and schools has not affected the Churches of Christ, for we had already happily passed through this transformation.

*Rollin D. McCoy.*

## THE UNIVERSALIST MISSION

On May 3rd, 1905, Miss Agnes M. Hathaway sailed for Japan. At that time Dr. and Mrs. Cate and Miss Catherine Osborn were the only Universalist missionaries here.

This was fifteen years to a month since Dr. Perin, Dr. Cate and Miss Margaret Schouler had come to Japan to start the first foreign missionary work of the Universalist church. Several changes in the personnel had taken place during that time. In November, 1900, Dr. Clarence Rice joined the circle. In 1894 Rev. Edgar Leavitt was sent. About that time, Dr. Perin resigned and Miss Schouler was obliged to return to America on account of ill health. In 1897 Dr. Cate returned home on account of ill health,



and in 1899 Dr. Rice retired. That same year Dr. G. I. Keirn took Dr. Rice's place and worked with notable success until late in 1901 when the illness of Mrs. Keirn made it necessary for him to resign. In 1901 Dr. Cate returned to Japan and served the church for the second time, working earnestly until his death in 1908. In the meantime Dr. Leavitt had returned to America.

In September 1890 a site was purchased for a church and on Christmas Day of that year, the building was dedicated. In 1891 the first branch mission was opened and in less than three years there were seven missions, a Theological school and a girls' school.

In Sept. 1905 Rev. Nelson Lobdell and Mrs. Lobdell came to join the mission force.

In 1908, in response to a call for help with the children of Otowa Valley, the Women's Universalist Missionary Association, raised money for the Midori Kindergarten building. In 1913 this association assumed entire responsibility for the Blackmer Home for Girls. They also interested 100 Sunday Schools in the support of a third woman missionary who began her work in 1915. In 1918 Rev. Hazel I. Kirk came out to work in the Blackmer Home.

With the coming of Dr. and Mrs. Samuel Ayres, a fine Mission House was built in Higashinakano. Mr. Lobdell built a beautiful church in Shizuoka and established a night school there also.

In May, 1922 Mrs. Alice G. Rowe came out to take charge of the Blackmer Home. In the fall of the same year Rev. Clifford R. Stetson, wife and daughter came out under the General Board and Miss Bernice Kent, Kindergarten, under the Women's Board, Miss Klein, the former kindergarten having resigned.

After the destruction of the Central Church in Iidamachi at the time of the Great Earthquake, through an exchange of land the new church building was erected in Akasaka and a kindergarten built on the hill above the former church site in Iidamachi.

Dr. and Mrs. Ayres were repaced by Dr. and Mrs. Cary. Dr. Cary had a great vision for the work and made many plans for its enlargement and broadening. Perhaps the most unique service which the Cary's rendered was in interpreting the Universalist Mission and the missionaries to the rest of the foreign group here and in establishing contacts of fellowship between them.

In the fall of 1925 Miss Georgene E. Bowen came out to the Blackmer Home under the Women's Board. Her young men's Bible class finally developed into a small student church in Koishikawa. Another small church had been established in connection with a kindergarten in Osaka.

Through the years, Mr. Nagano had done very successful social service in Nagoya.

In 1929 Miss Ruth G. Downing, kindergartner and Sunday School worker, and in 1935 Harry Cary, Jr. came out to serve. In 1938 Miss Martha R. Stacy joined the forces here. As the result of death and failure to return to the field, Misses Downing and Stacy are the only full-time Missionaries now here under the Universalist Boards, though Rev. and Mrs. Darley Downs have served in a part-time capacity.

*Ruth Downing.*

## JAPAN MISSION OF THE UNITED LUTHERAN CHURCH IN AMERICA

In 1886, in convention at Roanoke, Va., the United Synod of the Evangelical Lutheran Church in the South (U.S.A.), decided to begin foreign mission work. Being a small body, its procedure was to cooperate with a larger Lutheran body in its work in India, and the first missionary was sent. Results were disappointing, and later, Japan was chosen as the field. In February, 1892, Dr. J. A. B. Scherer was sent out as the first missionary. Later

in the same year, Dr. R. B. Peery was sent. These two resided in Tokyo until January, 1893, when Dr. Scherer went to Saga where he had secured a position as English teacher in the middle school, thus having a reason for living in the interior. In March, 1893, Dr. Peery having been engaged as a teacher of English in a private school, also went to Saga, in company with Rev. Ryohei Yamano-uchi, the promoter of the school.

The first Lutheran service in Japan was held in Saga, on Easter Sunday, April 2, 1893, which is recognized as the beginning of the Lutheran Church in this country. For some time, subsequent years were years of small things, but foundations were being laid.

In the Autumn of 1898, the United Danish Church in America sent Rev. J. M. T. Winther to Japan to begin mission work. He resided in Tokyo. Sometime later, Winther and the missionaries in Saga discovered each other, and this resulted in Winther going to Saga to join with those Lutheran missionaries who had preceded him.

In the Autumn of 1908, the General Council of the Evangelical Lutheran Church in America sent Rev. Frisby D. Smith as its first missionary to Japan, with instructions to cooperate with those already here. He resided in Tokyo.

In the Autumn of 1916, the Icelandic Lutheran Church in America sent Rev. S. O. Thorlaksson to Japan as its representative, to cooperate with Lutherans already here.

In October, 1918, the United Synod in the South, the General Council, and the General Synod, met together in New York, and amalgamated into the United Lutheran Church in America. Since then, mission work done by Lutherans from America, has been done under this new body, and the missionaries of the United Danish Lutheran Church in America, and the missionary of the Icelandic Synod in America, work under this Board, on the Japan Committee of which their respective bodies have representatives.



At first, the Mission policy was to concentrate its force in Saga prefecture, but in 1900 a change was made, and Dr. Brown was sent to Kumamoto, and in 1901, Mr. Winther was sent to Kurume. In 1902, work was begun in Hakata. As both the number of missionaries and the Japanese workers increased, expansion took place until now the field extends from Tokyo to Kagoshima.

In 1904, Mrs. C. K. Lippard began a kindergarten in Saga. There are now 16 kindergartens in the church.

Private theological instruction had not been successful, so in 1909, a theological seminary, on a very modest scale, was begun in Kumamoto. It was moved to Tokyo in 1925 where it now has permanent equipment.

In 1911, a middle school, Kyushu Gakuin, was begun in Kumamoto. It is now a thriving school of 760 students with plans to enlarge it to 1000. D. C. L. Brown was closely identified with both this and the theological seminary.

In 1925, a Higher Girls' School, Kyushu Jo Gakuin, was begun in Kumamoto. It now has 335 students, with plans for an increase. Miss Martha Akard has been associated with this from the beginning.

In the field of eleemosynary work, the Colony of Mercy in Kumamoto was begun in 1921, and is now an institution with about 100 inmates, and is doing effective work in the community, as well.

In December, 1923, as a result of the Kwanto earthquake disaster, the Tokyo Old People's Home, and Bethany Home for widows with children, were opened, and both continue to render service to the needy.

Union newspaper evangelism which was begun by Dr. A. Pieters, led the way for this work to be taken up by our Mission, and Rev. C. E. Norman and Rev. J. M. T. Winther, respectively, have had this in charge.

Until 1917, the Mission bore the greater part of the responsibility of the work, and held most of the authority; but from that time, a closer cooperation made the Japanese brethren share a greater part of both. In 1920, an

advanced form of cooperation was initiated. In 1932, still more responsibility was placed on the Japanese Church. In October, 1940, the missionaries conceded all rights in administration, and both responsibility and authority were vested in the distinctively organized Lutheran Church of Japan, in which the missionaries hold meembership.

The largest number of missionaries on the field, at any one time, was in 1928, when there were 44. There was a gradual increase to that point, and since then, a gradual decrease, until now when the number is 30. Considering furloughs, and other causes, probably about one-third of these will be on the field by Autumn, 1941.

Since October, 1940, the work begun by the missionaries from Finland, and that begun by the missionaries from America, is organized so as to constitute one Lutheran Church in Japan, which has 7,400 members, 60 pastors, and 57 congregations, with which 38 missionaries are now working.

*A. J. Stirewalt.*

## **WOMAN'S UNION MISSIONARY SOCIETY**

Mrs. Thomas Doremus of New York, interested in the need of women missionaries to work among women, gathered together a small group of interested persons from different denominations and founded what became known in 1861 as the Woman's Union Missionary Society.

Work was begun in India, China and Japan. Mrs. Pru'n, Mrs. Pierson and Miss Crosby arrived in Yokohama in 1871 and established "The Doremus English Speaking School for Japanese Young Ladies." It is said that many parents scoffed at the idea of educating their daughters. Some were willing to send them if they would be paid. The school finally became popular, however. Most of the subjects were taught in English. The girls wore the foreign dress and the pinafore. Dormitory students sat in chairs and liked it. Western music was a popular item

in the curriculum. Miss Mary Tracy and Miss Clara Loomis have given long and splendid service in this school which is known now as Kyoritsu Jo Gakko.

Mrs. Pierson's earnestness attracted a number of Japanese women who wanted to share her work of teaching and preaching. Therefore, she established before her death in 1899 an institution which became known as "The Bible Training School" which for forty years was under the leadership of Miss Suzan Pratt. The purpose of the school was not alone to teach the Bible, but also to give practical training in preaching and Christian leadership. Many small churches were started in and around Yokohama. Chosen and Taiwan students as well as Japanese have received training in the school and graduates are now working in many places all over the Empire.

*Mary Ballantyne.*

## YOTSUYA MISSION

Yotsuya Mission was established in 1901. W. D. Cunningham having been repeatedly denied the privilege of coming to Japan under the Foreign Christian Missionary Society because of his physical condition, came independently; and continued the work for thirty-five years being supported by individuals and groups in America and the British Dominions.

In 1924 Yotsuya Mission extended its efforts into Korea. In the forty years of its history the mission has established about thirty congregations in Japan and in Korea. Six thousand persons have been baptized. At the present time there are twenty-six congregations comprising the mission. The mission's real estate is worth approximately ¥500,000.00.

Upon the death of her husband in 1936 Mrs. Emily Boyd Cunningham at the request of the mission's ministers was appointed director by the Advisory Committee in America. Under her leadership the work continued to



advance until the autumn of 1940 at which time all missions in Japan began to suffer from changes which were taking place both within the Church and the State. The churches continue to function although the spirit of unity between foreign and the native workers has been somewhat impaired.

Among the well-known Japanese who have been connected with the work, mention is made of only two, Bunzo Fujita and Hiroshi Saito. Mr. Fujita was considered one of the greatest Japanese sculptors of his day with statues in several countries of Europe and Asia. Three times he was decorated by the Emperor for distinguished leadership in art and education. For several years he served as a faithful minister of Yotsuya Mission churches.

When the Cunninghams first reached Japan Mr. Cunningham supported himself and family largely by teaching English in The Peers School. Mr. Saito was one of his pupils in that early day. Later he was baptized and became a member of Yotsuya Mission's First Church where he claimed membership until his death in Washington in 1939. Mr. Saito was a close personal friend of the Cunninghams. When the Cunningham Memorial Chapel was being completed Mr. Saito sent a letter of congratulation to be read at the dedicatory service.

Quite a large number of missionaries have been associated with the mission. At the time United States Government advised its citizens to evacuate six missionaries were on the field. Four of these have returned to their homes. Mrs. Cunningham remains as director. Recent changes in the mission make it possible for her to devote much time to the teaching of English Bible Classes. Owen Still who is secretary and treasurer of the mission is also engaged in English Bible teaching.

*Owen Still.*

## THE Y.M.C.A.-TEACHER MOVEMENT

A brief summary of the Y.M.C.A.-Teacher Movement will recall significant memories in the minds and hearts of scores of teachers and missionaries at present or formerly associated with the Christian movement in Japan. Many missionaries who have made significant contributions in the church and educational work were first introduced to the opportunities for Christian service in the Japanese Empire by the arrangement between the Young Men's Christian Association and the Japanese government schools. The International Committee of the Y.M.C.A. in New York was responsible for recruiting these young men who came to Japan to teach in the middle and higher schools, and universities.

The idea was first conceived of by Mr. John T. Swift, a graduate of Yale University and Secretary of the Orange, New Jersey Y.M.C.A., who in 1888 came to Japan for the purpose of investigating the student field with reference to opening Y.M.C.A. work among college students. He worked out a plan by which Christian young men could be brought to Japan as teachers of English throughout the country. This plan, however, failed to materialize at the time due to the reaction toward things western and foreign.

In 1900 the question was again brought up through the urgent request from the governor of Yamaguchi Province to Mr. Galen M. Fisher, the National Secretary of the Y.M.C.A., to secure American teachers of English for the five middle schools in his Prefecture. The successful filling of this request led the schools of Akita Prefecture several months later to put in an application for three such teachers. Again the demand was promptly met and the movement during the succeeding ten or twelve years continued to grow in numbers and in influence. It reached its height from 1906 to 1916, during which time more than

200 young men were recruited by the Y.M.C.A. for this service. After 1916 the movement rapidly declined on account of the war. A total of approximately sixty middle and higher schools were supplied with teachers over a period of about two decades.

The results of this movement have been very extensive, and many of these teachers have made valuable contributions in the field of English teaching in Japan. This progress was achieved primarily by three means. First, by holding annually from 1902 until 1926 a conference of Y.M.C.A. teachers for the discussion of many problems including those of teaching methods. These conferences which were usually held at Miyogi came to attract not only these teachers alone, but many of the younger missionaries and missionary teachers who will vividly recall the tremendous help in the way of information, inspiration and fellowship there received. The second contribution came through the establishment of the *Teacher's Magazine* which, during the years of its existence, served an important need. In 1907 another scientific technical magazine for foreign teachers, called the *English Teacher's Magazine*, was started by this group. The aim was to systematize and make more scientific the methods used by the foreign teachers in Japan. Later this magazine was taken over by an independent company and the Y.M.C.A.-Teacher Movement as such had no official responsibility for it. The third was the organization of the Y.M.C.A. Teachers' Union. As a result of the discussions during the Y.M.C.A. Teachers' Conference of 1912, there was called at Kyoto in 1913 a special conference for all English teachers in the schools of Japan. That conference was attended by more than 400 teachers and was greatly appreciated by Department of Education officials and others. A similar conference was held in Tokyo in 1914 and met with equal success. These conferences laid the foundations for the present English Teachers Association in Tokyo and elsewhere. This Y.M.C.A. English Teachers



Union was organized to promote the common interests of all English teachers brought to Japan by the Y.M.C.A. and to be of mutual benefit to all its members. Among the services rendered by the union during its years of existence were a circulating library, a series of pamphlets with suggestions for new teachers, and a loan fund which was of untold benefit in a number of special cases of sickness and loss.

The religious influence of this movement can hardly be over emphasized. For about sixteen years some twenty Christian young men each year taught, worked and lived with as many as 12,000 of Japan's promising future leaders. The indirect results of these contents cannot be tabulated or measured. It is interesting to note, however, that over a period of several years an average of about 300 students attended the weekly Bible classes of these teachers, and that each year there were some thirty or forty baptisms. The reports of 1907 show fifty-three classes with an enrollment of 1179 and sixty baptisms. Speaking of this aspect of the work, the writer of one report on the movement said that "its motto is efficiency, its key-note fellowship, and its fruitage the appreciation of thousands of Japanese young men who have been helped along the path of a new life."

During the latter years of the YMCA-Teachers movement, the religious and inspirational phase of the annual conference was continued at Miyogi, while the scientific and technical English teaching aspects were discussed at a conference held usually in Karuizawa. Under the leadership of Mr. W. R. F. Stier, for many years the Honorary Educational Secretary of the Tokyo Y. M. C. A. and Mr. Harold E. Palmer, advisor to the Department of Education, these conferences resulted in the organization and development of the Institute for Research in English Teaching which still serves the needs of the English teachers of Japan.

The real father of this whole Y.M.C.A.-Teacher move-

ment was Mr. Galen M. Fisher, who from 1899 to 1920 was the Honorary National Secretary of the Young Men's Christian Association of Japan. His personal interest, not only in the welfare of the teachers who came but also in the best interest of the schools served, was invaluable in the maintenance of this important work. The encouraging and fatherly leadership of Mr. Fisher through the round-robin letters was an important factor in keeping the fellows together in spirit while they were widely scattered during the months of teaching. His fine spirit and untiring efforts were always in evidence in these letters and the teachers who worked with him have never forgotten the inspiration received while serving under his leadership.

*Russell L. Durgin.*

## THE Y.M.C.A. IN JAPAN

Within seven years after the removal of the ban against Christianity in Japan, the first Y.M.C.A. was organized in Tokyo (1880) by a devoted band of earnest Japanese Christian young men. It was nearly ten years later (1889) that Mr. John Swift, first American Secretary, arrived to help develop the student and city Associations. During the fifty-two years since the International Committee of the Y.M.C.A.s of the United States and Canada has been co-operating with the Japanese Young Men's Christian Association movement, twenty-two foreign secretaries with their families have been sent to this country to serve in honorary and advisory capacities.

Mr. Swift had a large share in the laying of the early foundations of the City Association movement and in the construction of the historic red brick Tokyo Y.M.C.A. building, the cornerstone of which was laid in 1893. The personality which has made the deepest impression on the Association movement, however, has probably been that of Mr. Galen M. Fisher, who arrived in Japan in 1899,

and was Honorary-National Secretary until 1919. His efforts in consolidating and strengthening the Association movement, as well as in cooperating with many phases of the inter-denominational church and mission work, were supplemented by a group of six men who arrived in Japan within the following few years. These included Mr. & Mrs. Verling Helm, Mr. & Mrs. V. V. Hibbard, Mr. & Mrs. G. Sidney Phelps, Mr. & Mrs. Hollis Wilbur, Mr. & Mrs. George Gleason, and Mr. & Mrs. J. M. Davis. Some ten years later, there came to Japan within a short time of each other Mr. & Mrs. Arthur Jorgensen, Mr. & Mrs. E. Ernest Trueman, Mr. & Mrs. Frank Brown, and Mr. & Mrs. Guy Converse. During or just following the World War, the Association movement developed many specialized activities and the forces from abroad were supplemented by Mr. & Mrs. Herbert S. Sneyd, Mr. & Mrs. G. D. Swan, Mr. & Mrs. H. H. Grafton, Mr. & Mrs. W. S. Ryan, Mr. & Mrs. G. S. Patterson, and Mr. & Mrs. Russell L. Durgin. For many years the large number of Chinese students in Tokyo resulted in a number of American Secretaries being stationed for work among these potential leaders of China. They included Mr. & Mrs. J. C. Clinton, Mr. & Mrs. L. C. Wilson, Mr. & Mrs. W. R. Stewart, Mr. & Mrs. W. P. Mills, and Mr. & Mrs. R. M. Stanley.

Many of the above mentioned secretaries have rendered valuable pioneer service along various lines. Mr. Gleason was instrumental in starting in Osaka the first playground and the pioneer Boy Scout troop in Japan. Messrs. Fisher, Hibbard, and Phelps pioneered in the organization of "Y" service among the Japanese troops in Manchuria during the Russo-Japanese War. Mr. Phelps rendered valiant service as head of the Siberian Y.M.C.A. War work in 1918-20 and in connection with the earthquake rehabilitation program of 1923-25. Mr. Wilbur in a very real sense has been an apostle of goodwill in this part of the world. During his years of service in the Far East, he has been eagerly and appreciatively received as he has



served the Association movements in Japan, Korea and China. Mr. Brown introduced many of the modern physical sports to Japan, including basketball and volley ball. His leadership in organizing the program and activities in the first modern gymnasium and indoor swimming pool has been recognized in athletic circles throughout the country. He was also largely instrumental in helping lay the foundations for the Far Eastern Athletic Association, which for twenty years brought together the finest athletes from Japan, China and the Philippine Islands. In 1932 an Imperial decoration was conferred upon Mr. Brown for his contribution to the development of Physical education. Mr. Stier, in the educational work, was largely responsible for the splendid development of the English Night School work and laid the foundations for what later developed, in cooperation with Mr. Harold E. Palmer, into the Institute for Research in English Teaching connected with the Department of Education. Mr. Patterson came to Japan at the invitation of the National Committee in 1920 to pioneer in the field of Boys' Work. Among other contributions which he made was that of starting the summer camp movement. During the past twenty years this movement, both by Christian and non-Christian agencies, has far surpassed anything which Mr. Patterson or the leaders of the Y.M.C.A. had in mind during those early pioneering days when the idea of organized summer camps was unknown. Mr. Jorgensen, through his leadership in the Library of Christian Thought and Life, has helped raise the standard of Christian literature production. Over thirty-five volumes have been produced, many of them going into second, third and fourth printings.

The largest number of missionaries connected with the Y.M.C.A. living in Japan at any one time was in 1919-20 when there were sixteen Secretaries and their families. At the present time the writer is the only member of the International Committee staff in Japan.

*Russell L. Durgin.*

## THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

If there is any truth in the slogan that "life begins at 40" for the individual, shouldn't it be even more true for an organization like the Young Women's Christian Association which is a beautiful blend of many individuals for the purpose of creating better and happier individuals? At any rate, it was in 1900 that the Young Women's Christian Association of Japan was conceived in the minds of a group of missionary women in Tokyo, who proceeded to make an earnest plea to the Association in the United States to assist at the birth. The Macedonian cry was heard and heeded, and early in the century Miss Theresa Morrison arrived in Tokyo to work with the Preparatory Committee of missionary and Japanese women in establishing a Y.W.C.A. in Japan.

Within a very short time Miss Morrison was recalled to America, but fortunately in December 1904 Miss Caroline Macdonald, of Canada, came to take her place. In no time, under her wise leadership and vivid personality, the puny infant Association was showing signs of lusty activity. Japanese committee women were cultivated and developed; young secretaries-to-be were found and set to work learning the ways of this woman's organization; and best of all, Miss Michi Kawai, recently graduated from Bryn Mawr College, began to give half of her time to helping Miss Macdonald—a splendid preparation for the service she was to render later as National General Secretary. Hostels were opened for the girl students who were thronging to Tokyo in ever increasing numbers, and for young women teachers, and a little social and educational centre marked the beginning of the Tokyo Y.W.C.A. In 1915, the year that Miss Macdonald resigned from the Association to devote herself to work for prisoners, the Tokyo Y.W.C.A. dedicated its first building—

a beautiful demonstration of the way in which the young Japanese Association had advanced in wisdom and stature and in favor with God, one believes, and certainly with the women of Japan, Canada, and the United States.

Before 1915 one British and five American secretaries had come to join Miss Macdonald. Miss Emma Kaufman, who came in 1912, is the foreign secretary to give the longest term of service, she even now being on leave in Canada, hoping to return at the earliest possible opportunity. For the 10 years following 1915 American and British secretaries came in increasing numbers until 1915 found 25 foreign secretaries serving in the National Office, the then 5 City Associations, and the International House, maintained in the home of Dr. and Mrs. Inazo Nitobe who were then living in Geneva. This was the greatest number of foreign secretaries to be connected with the Japan Association at any one time, and from 1925 on the number has steadily decreased. In 1940 there were only 3, Miss Mildred Roe attached to the National Staff, Miss Kaufman at Tokyo Y.W.C.A. and Miss Constance Midkiff helping in the Yokohama Association.

During these years while the foreign secretaries were coming and going, there was a steady and sure development of Japanese leadership, both as regards employed officers and committee members, or volunteer workers. Statistics for 1940 record 91 regularly employed secretaries and assistants in the National Office and the 6 City Associations, and 845 volunteer workers.

And the work itself has broadened out from those first tentative ministrations to school girls and young teachers, to a program that embraces the physical, mental and spiritual needs of all Japan's young women, be they in factory, office, school, or home. Of necessity emphases have varied as the times demanded—business courses superseding in popularity household economics, to be surpassed themselves by health education with all that means of summer camps, sports of all kinds, recreation,



and even balanced diet. But undergirding everything is the religious education, and permeating all the activities is the spirit of Christian fellowship which finds kinship beyond the bounds of class, race and nation.

Surely it was in God's providence that in 1937 Miss Taka Kato, at that time General Secretary of the Tokyo Y.W.C.A., was invited to spend 6 months with the World's Committee of the Y.W.C.A. in Geneva, and travelling in Europe. Enriched by this experience she has brought an enlightened leadership to the whole movement through her new position of National General Secretary. And it is a matter of humble pride to the Y.W.C.A. of Japan that the recent series of daily devotional studies put out by the World's Committee and used by Association members all around the wartorn world, was prepared in part by its Secretary of Religious Education, Miss Shizu Hikaru, in collaboration with a Scandinavian and an American.

Above the clamor and turmoil of warring men still floats the Association banner: "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

*Ruth Hannaford.*

## Chapter VI

# THE CATHOLIC CHURCH IN JAPAN

J. ROGGENDORF, S. J., Ph.D.

### A SURVEY OF EIGHTY YEARS MISSIONARY ACTIVITY

The present issue of the Japan Christian Year Book will bear, so contributors are informed, a retrospective character, from the conviction that the year 1940 clearly marks the end of a chapter in mission church relationships in Japan. In compliance with the editor's request a brief description of the history of Catholic missionary endeavour in this country is herewith attempted. But it should be borne in mind that Catholics here do not generally consider the last year as in any way representing a decisive turning-point in their history. A short recapitulation of the events of last year will explain this.

### EVENTS OF 1940

The movement connected with the New Structure and the proposed legislation for religious bodies necessitated an assembly of the Ordinaries of the Church (i.e. the highest authorities in their respective jurisdictions: Bishops, Vicars Apostolic and Prefects Apostolic) in Tokyo on the 11th September. After a review of the situation, all the foreign Prelates—12 in all—put their charges at the disposal of the Holy See to be taken over by Japanese successors. By the end of the year, the resignation of all of them had been accepted. At about the same time, all European or American directors of educational establishments were similarly replaced by Japanese, usually members of the religious families that managed the schools. These measures had, no doubt, been precipitated by the national situation. But in themselves they were nothing

but the logical outcome of a long-standing policy which had been frequently and clearly emphasized by the authorities in Rome, especially since Pius XI's pontificate, and which the present Delegate Apostolic to Japan, Archbishop Paul Marella, had on numerous occasions not only theoretically enounced but also practically applied to the Japanese situation. For years the diocese of Nagasaki and the Apostolic Prefecture of Kagoshima had been in Japanese hands and, since 1937, a Japanese Archbishop Peter Tatsuo Doi, has been Metropolitan and in charge of the archdiocese of Tokyo.

That Catholics, during the last months, have passed through moments of anxiety, is undeniable, nor can it be doubted that they are aware of the dangers that still may lie ahead. But it takes more than what has occurred so far to make them speak of epoch-making happenings. Rather do they see things as the continuous unfolding of a story with which they have long been familiar. To Catholics, the Kingdom of God as it lives in their tradition and as they see it lifted before their eyes all over the globe, has never followed other lines than those predicted in the 16th chapter of St. Matthew. Peter, the rock, still stands, so they believe; and as the Holy See reassuringly typifies the continuity, in time and space, of their creed, so it is also the authority from which their pastors hold their brief. Thus the sentiments expressed recently by Bishop Walsh (General Superior of the Maryknoll Fathers) adequately represent the conviction of every Catholic of whatever nationality: "We (Americans) take no orders from the United States government. Our lifework is for the people here and our activities are entirely apart from political situations and considerations."

What has happened in the past year therefore is only that a greater number of Japanese priests have everywhere begun to take over regional administration and that more Japanese Priests, Brothers and Sisters have been entrusted with the direction of schools. No European



missionaries are leaving and there have been no tensions of any sort. Baptisms have not decreased and the fervour of the Faithful has not slackened. Even the financial situation has not been affected substantially through the new regulations; most missionary bodies had, for some time past, been cut off from their home bases in Europe. It is therefore not from the consciousness that a new period has opened that the Catholic mission work in Japan for the last decades is here briefly outlined.

#### BEGINNINGS OF THE MODERN CATHOLIC MISSION

The story of the Catholic Mission in Japan begins, of course, with the arrival of St. Francis Xavier at Kago-shima on August 15th 1549. But the epic of the first Catholic community in Japan need not be retold here. When, in 1597, the first martyrs witnessed for their Faith at Nagasaki, the end of an episode seemed to be in sight. After the persecution had raged for another fifty years and the Shogunate had shut the gates of Japan to the outside world for two hundred years to come, the Christian world was convinced that the Faith had died out in Japan and that none of its hundreds of thousands of adherents had survived or held out. But the memories of the glorious exploits of the Spanish and Portuguese missionaries lived on with the Catholics of Europe. Several desperate attempts were made by individual missionaries to re-enter Japan; they all ended disastrously. It is with the pontificate of Gregory XVI that the modern period of missionary activity in Japan opens.

As early as 1843, the Sacred Congregation of Propaganda Fide had entrusted the *Séminaire des Missions Etrangères* of Paris with the charge of evangelizing Japan. In 1844, Père Theodore August Forcade was sent out to explore possibilities. He failed to enter Nagasaki and settled in one of the Ryûkyû Islands where, although treated as a prisoner, he was able to study Japanese, confidently expecting his entry into the country of his desti-

nation. He was later followed by other members of his Society and, in 1846, was nominated the first Vicar Apostolic of Japan.. , However, Mgr. Forcade was never to set his foot on Japanese soil. He had returned to France when, in 1858, the Shogunate opened the ports of Yokohama, Kobe, Nagasaki, Hakodate and Niigata, as well as the towns of Edo and Osaka to French nationals, and it was four other French priests who accompanied their country's representatives into Japan: Pères Girard, Mounicou, Furet and Petitjean.

In 1862, the first Catholic church was built in Yokohama by Father Girard who had, in the meantime, been appointed Vicar Apostolic. Another church was completed in Nagasaki, in 1863, where Father Petitjean—who was to succeed Mgr. Girard in 1866—was in charge. It was in this church that, on the 17th of March 1865, took place a memorable incident. In the early afternoon of that day, soon after benediction, a group of people whom Father Petitjean had several times before seen furtively enter the church, attracted as it appeared by the statue of our Lady, approached the missionary and, hesitatingly, questioned him about the doctrine he preached. It was not till they were satisfied on the position of the Pope, the devotion to the Blessed Virgin and the celibacy of the priest that they opened themselves to him and wellnigh staggered the priest by their tale that, in the valleys round Nagasaki, thousands of them had kept alive that Faith in which he believed; their ancestors, driven underground and cut off from the outside world, had handed it down to them and they had remained true to it throughout these centuries. The news of this amazing discovery went like a flash round the Catholic world and it is no exaggeration to state that this revelation of the heroic qualities of the Japanese has been the great driving power behind the Catholic missionary effort in this country ever since. Many of the missionaries methods of the Church will only be understood if it is kept in mind

that the missionaries as well as the Faithful conceive themselves as linked with a glorious past through those thousands of descendants of the ancient martyrs who still form almost half the bulk of the Catholic population of these islands. The comparatively slow pace at which missionary work has been proceeding for so many decades is largely due to the efforts the care for so many re-discovered souls demanded, but also to the desire on the part of their pastors to instil into their new converts something of the burning faith and the unflinching loyalty of their elder brothers, the Christians of Nagasaki.

With their miraculous recovery the persecution of Catholics was not at an end. As soon as the existence of some 10,000 of them became known, the hatred of their religion flared up again. From July 1868 to January 1870, 3,500 Christians of the Nagasaki and Urakami districts were rounded up and dispersed all over Japan. They were kept interned or imprisoned for several years, and 660 of them had perished when, in April 1878, the anti-Christian edicts were repealed. In the meantime, the missionaries had worked on all over the country, handicapped though they were by many restrictions on their freedom. By 1873 their number had reached 34. In 1877 Mgr. Osouf was created bishop and put at the head of a newly established Vicariate Apostolic with its see at Yokohama. Jurisdiction with the South remained with Mgr. Petitjean at Nagasaki. How fruitful these early years proved to be in many respects may be gauged from the fact that, in 1882, the first three Japanese could be ordained priests. By 1887, 55 more French priests had arrived, and the Faithful had reached the number of 37,000. In 1891, four Vicariates Apostolic were erected instead of the existing two of the South and the North: Tokyo, Nagasaki, Osaka and Hakodate, and in 1892 these Vicariates were transformed by Leo XIII into proper dioceses with the Archbishop of Tokyo as Metropolitan of the newly established Ecclesiastical Province. 120 French and 34



Japanese priests were at that moment in Japan, while some 200 Brothers and Sisters were engaged on educational and social work. The number of Catholics exceeded 56,000.

#### NEW ARRIVALS

With the beginning of the century a new period opened. More and more religious orders and congregations of various nationalities were allotted their share in the evangelization of Japan. In 1903 Spanish Dominicans took over the administration of Shikoku. 1907 saw the arrival of the first German missionaries: Franciscans established themselves in Hokkaido and the Society of the Divine Word in Niigata and later also in Nagoya. More helpers came after the 1914-18 War: Canadian Franciscans to Kagoshima(1921) and German Jesuits to Hiroshima(1922). In 1928 the diocese of Sendai(formerly Hakodate) was handed over to Canadian Dominicans and in 1929 Miyazaki to Italian Salesians. Since 1937, American Maryknoll Missionaries have been in charge of Kyoto and, a little later, Spanish Jesuits took up work in Yamaguchi.

The impetus these fresh forces gave in many fields soon made itself felt. The number of parochial or quasi-parochial units had, by 1925, reached the figure of 377. Successful new ventures in the adaptation of liturgy and art, the exposition of Catholic doctrine and philosophy and the organization of the Faithful were tried out in regional centres such as Nagasaki, Okayama, Fukuoka, Sendai, Sapporo, Nagoya.. Before the shortage of paper set in, the annual output of Catholic books was a hundred as an average and seventeen periodicals were published. Such movements as the 'Shimaikai' or 'Sisterly Union' for girls, begun by the Fathers of the Divine Word, and the boy-scouts of the Salesians belong to this period. The efforts to spread the means of salvation were even more pronounced in the sphere of educational and social life.

For these last forty years, the number of missionaries

has so constantly grown that at the time of writing it is higher than it has ever been. There are now in Japan 247 foreign priests engaged on direct missionary activity, together with 79 others working in other fields, mainly education. The following is a rough estimate of their nationality (which is not contained in the officially published statistics):

Germans	120	Italians	25
French	58	Spaniards	16
Canadians	45	Americans	13

There are besides smaller numbers of individual Irish, Dutch, Belgian, Polish, Swiss missionaries and one Englishman. 135 Japanese priests belong to the secular clergy or the various religious orders. 109 Japanese are studying for the priesthood in the theological seminaries or in the training colleges of the several orders, while 281 more boys are preparing to enter these schools. The number of Faithful has for the last decade been steadily growing by a yearly average of 2,000. In 1940, the total reached 119,224. (1939:117,760)

#### EDUCATIONAL AND SOCIAL ACTIVITY

The story of the Church's social and charitable work is, in Japan as elsewhere, to a great extent that of the unselfish and tireless labour of her many nuns. Yet great as is the nuns' contribution to the growth of the Kingdom of God, so great is the difficulty for the historian to describe it. They do not seek fame, hidden as they are behind their enclosures, their veils and the anonymity of their religious names. Perhaps too their manifold successes are not due to factors of method, system or organization traceable by the chronicler, but to a special supernatural help, the "hundredfold" promised (Matthew 19, 29) to those who leave everything, as they have literally done, for His name's sake.

The Society of St. Muar was the first Sisterhood to be called to Japan (1873), followed by the Sisters of the Holy

Child of Chauffaies (1877) and the Soeurs de St. Paul of Chartres (1878). Some thirty other congregations entered Japan during the succeeding decades. Their convents spread, their numbers increased, their popularity became universal, till they are now so firmly embedded in the soil that, with the grace of God, nothing will ever uproot them. Several entirely Japanese sisterhoods have been founded since and are attracting, as the older orders, ever increasing numbers of devout women. There are actually at work in Japan:

	1940	1939
Foreign Sisters .....	512	507
Japanese Sisters .....	1,213	772

The nuns manage over 40 secondary and special schools, over fifty kindergartens and orphanages, fifteen hospitals, two leper-homes and many other charitable institutions.

Most of the merit of Catholic endeavour for the education of Japanese boys goes to the Marianist Brothers who first came to Japan in 1888 and are still, with their flourishing schools in Tokyo, Yokohama, Osaka, Nagasaki and elsewhere the most important educational order. The Franciscans in Sapporo and the Missionaries of the Divine Word in Nagoya have also been conducting middle schools for many years. A typical example of the undaunted optimism that inspires Catholics even under the present circumstances is perhaps the enormous new building the Jesuits are completing at present near Kobe to find room for the ever increasing number of students of their middle school started only a few years ago. There are on the Catholic side only seven secondary schools for boys in this country, together with a few technical schools of which the establishment of the Salesians in a suburb of Tokyo, run in the fine tradition of Don Bosco, is especially noteworthy.

Owing to various causes, Catholics have unfortunately been late in the field of university education. Jôchi Dai-



gaku began as a university in 1913 and soon had to pass through a long and disheartening struggle: first the war (most Europeans on its staff were Germans), then the earthquakes of 1922 and 1923 which ruined its buildings, finally newly imposed financial regulations upon private universities which it was found almost impossible to comply with on account of the desperate conditions obtaining on the home front in Central Europe. But by 1930 the new demands had been met, new buildings had been completed, government recognition obtained and Sophia University is now slowly making headway. In its two faculties and the preparatory and special courses it numbered roughly a thousand students in 1940. More and more it promises to become a centre of Catholic intellectual life. Unions of Catholic students from other universities have their home here, as have several learned societies. The great papal encyclicals have been introduced to Japan through members of its staff, but its greatest single achievement may well be the magnificent Catholic Encyclopedia which Sophia University is preparing in collaboration with the most famous Western and Japanese scholars and of which the first volume came out in December last to be sold out almost immediately. The "Settlement" of Sophia students in the slums of Mikawashima has proved an all-round success over many years.

Latest statistics of Catholic Brothers who either form religious orders of their own or work, although not priests themselves, within clerical orders are as follows:

	1939	1940
Foreign Brothers .....	107	125
Japanese Brothers .....	150	152

#### OUTLOOK

The Catholic Church in this country can perhaps not boast of many great achievements that could be impres-

sively quoted. She has, as a whole, refrained from joining in big reformatory movements of a social, cultural or political character. But from the eighty years of her recent Japanese history—but a short moment in her long past—she knows that the Kingdom of God is growing here too as imperceptibly as the mustard-seed. So many things in her heritage—from the austerity of her Trappists to the devotion of her nuns and from her liturgy to her learning—are already attracting a far greater number of Japanese than profess allegiance to her. Meanwhile her missionaries carry on. None of the 845 foreign Priests, Brothers or Sisters are leaving or thinking of leaving. Both they and their little flock put their trust in Him who, promising them the Holy Ghost, said: "I will not leave you orphans." (John, 14, 18)

## Chapter VII

### THE GREEK CHURCH

R. D. McCOY, D.D.

"The Greek Orthodox Church has been deeply troubled by internal dissensions", said a representative of this ancient faith in a recent interview, "but a solution is now in sight." Early last September, Archbishop Sergius, in obedience to the trend of the times, resigned his position as head of the Greek Church in Japan. At first it seemed that Mr. Heikichi Iwazawa, one of the oldest and ablest leaders in the church, a member of its General Affairs Board and formerly a professor in the Army Staff College, would fall heir to the exalted position. Serious opposition however, headed by various factions within the church, soon developed. Attitudes ranged all the way from the extreme conservatism of the group that wanted to persuade the retiring Archbishop to remain in office, to the liberalism of those who proposed that the Greek Church join the growing movement toward the formation of a united church in Japan.

After more than six months of controversy and factional struggle for supremacy, however, the troubled waters of the church are now beginning to calm. The number of factions has been reduced to two. The Rev. Shintaro Tohei, an Osaka Priest, is backed by a strong following. He has been elevated to the office of Bishop and made the official representative of the Church. He is now considered to be the strongest candidate for the archbishopric resigned by the Rev. Mr. Sergius. Mr. Iwazawa, it seems, is backed by only a very small proportion of the 41,000 reported membership of the church, and his faction has no prospect of being recognized by the Authorities. Kyōdan Regulations have been drawn up by the



main group, represented by Bishop Tohel, and early recognition is expected. When this has been received the church will proceed in due time to elect an Archbishop.

Former Archbishop Sergius has removed from the Cathedral grounds on Surugadai Hill in Tokyo, and is now living in modest quarters in Setagaya Ward where he is spending his time in writing a detailed history of the Greek Church in Japan. Since his arrival here in 1908, and especially during his early years in Japan, the Archbishop travelled extensively throughout all the provinces in the interests of his religion. He is eminently fitted, therefore, to write a history of the Greek Church for he has had such intimate connection with its development in this land. The work will be voluminous, 2,500 pages having already been completed. It is said that it will take 1,000 more pages to finish the work. The aged Archbishop does not intend to return to Russia, his native land, as only imprisonment would await him there, he says.

## Chapter VIII

# THE NATIONAL CHRISTIAN COUNCIL— A REVIEW

ISAMU CHIBA

Rev. Tsunetaro Miyakoda was appointed General Secretary in May, 1940, succeeding Rev. A. Ebisawa who had held the office for 12 years. Under the able leadership of the new secretary, the National Christian Council manoeuvred through the most tempestuous as well as the most epochal year for the Japanese Christian movement in the council's eighteen years of history. We shall attempt to review the major events of the year.

### THE NATION WIDE UNITED EVANGELISTIC MOVEMENT

The Nation Wide United Evangelistic Movement has had a program of aggressive evangelism on a nation wide scale. It has put special emphasis on promoting the prayer life of the church, such as organizing a series of New Year's prayer meetings and early morning prayer meetings every Friday throughout the Empire. This culminated in a Mass Prayer Meeting of over 1,000 people held in connection with the All Christians' Celebration of the 2,600th Anniversary of the Founding of the Empire on October 17th, 1940.

Evangelistic campaigns were carried on in 62 different areas, holding 247 meetings, attended by 86,465 people, with 1,868 registered decisions for Christ. Dr. T. Kagawa was the main speaker in 119 of the 247 meetings. The annual meeting of the N.C.C. passed a resolution urging the committee in charge of this movement to carry on through the coming year on an enlarged scale.

The movement's future activities are projected along two lines. One aims at vitalizing the inner life of the churches and creating an atmosphere that will be con-

genial for the birth and the growth of the proposed United Church. The other aims at giving the Gospel to the masses.

### THE ANNUAL MEETING

The annual meeting of the National Christian Council was held in Tokyo at the Fujimi-cho Church on Nov. 26-27, 1940. There was almost a hundred percent attendance of both the Japanese and missionary members.

The consciousness that the meeting was being held in an hour of crisis created a deep devotional atmosphere in all of sessions. However no pessimistic note was sounded. The future was faced with high courage and plans made for advance along constructive lines. At such times, as Bishop Abe so passionately declared in his closing message, God has miraculously come on to the stage and under His guidance the Christian Church has moved from crisis to crisis toward a more vital unity and established itself more deeply in the soil and soil of this land.

Because the National Christian Council has been functioning as the central agency and voice of the Christian movement it was throughout into the midst of the currents in which the church found itself and became the rallying center for the Christian forces. The fact that 264 different conferences and committee meetings have been held during the year under the auspices of the council indicates the tremendous activity that centers around the council headquarters.

The annual meeting voted to continue the Council under its present organizational set-up for at least another year. When the United Church is established it will doubtless take over most of the Council's activities. The in-coming executive committee was instructed to appoint a special committee from its own number to study its future organizational set-up.

The members of the present executive committee are as follows:



Rev. M. Tomita, Rev. T. Kanai, Rev. M. Kozaki, Rev. A. Ebisawa, Bishop Y. Abe, Rev. R. Manabe, Rev. M. Makita, Dr. Y. Chiba, Rev. I. Miura, Rev. C. Yasuda, Rev. G. Chiba, Mrs. T. Gauntlet, Mr. S. Saito, Mr. J. Sasamori, Rev. S. Oe, Rev. T. Obara, Rev. T. Tsuchiyama, Hon. T. Matsuyama, Dr. T. Yamamoto, Mr. K. Odani, Miss T. Kato, Dr. C. W. Iglehart, Rev. D. Downs, Dr. P. S. Mayer, Dr. W. G. Seiple,

The executive committee elected Rev. M. Tomita as chairman, Rev. M. Kozaki vice-chairman, Rev. T. Miyakoda general secretary, Rev. I. Chiba secretary, Dr. Wm. Axling honorary secretary and Dr. S. Kawada and Rev. K. Odani treasurers.

#### ACTIVITIES IN THE WAR AREA

The council has continued its effort to project its Christian influence into the war area under the charge of the Emergency Service Commission. It has been in close relationship with the East Asia Evangelistic Association. This association, though young in years, reports 85 workers at work in 71 centers in Manchukuo and China, with a membership of 2,427. Its budget for 1940 was ¥80,000.

Another outstanding piece of service in this field is the Neighborhood Christian Center opened at Tenchow, one of the poorest districts of Peking. It is being manned and financed by the Christian women of Japan. It has started a medical dispensary under the direction of Dr. Hide Ikenaga, a graduate woman physician, and a school for girls under charge of Miss Michi Toriumi. An average of 100 Chinese avail themselves of this medical service daily. The center's annual budget is ¥15,815.

#### PROJECTING THE FELLOWSHIP SPIRIT INTO NORTH CHINA

A project to build a bond of fellowship between the Christian churches of Japan and those of North China was planned by the Emergency Service Commission of the N.C.C.. The National Christian Educational Association and the National Sunday School Association cooperated

in carrying through this project. Not only was an appeal made to the Christian Schools and Churches to contribute funds, but the Sunday Schools of the Empire were asked to use their Christmas offerings for this purpose.

Rev. T. Obara, leader of the Holiness Church and treasurer of the Emergency Service Commission, and Mr. G. Ishikawa, Executive Secretary of the National S. S. Association were sent as representatives from Japan, leaving Tokyo on Feb. 10th, 1941 and arriving at Peking on the 13th. They were organized into two teams, accompanied by a Japanese pastor living in China, and visited as many of the Chinese Churches as possible from Feb. 15th to 28th, by making the presentation in person, conveying the greetings of the Japanese Churches and presenting gifts.

They were very warmly received, even at places where their contact was considered very difficult. They visited 13 cities such as Peking, Tientsin, Tsingtau, Suchow, Taiyuan, Kaifeng and others, holding 41 meetings attended by 7,245 Chinese Christians. The total expenditure amounted to ¥10,894.63. At many places a voice was raised by the Chinese Christians that they would, in turn, like to send their delegates to the Japanese churches in near future. The Emergency Service Commission is considering now a plan of welcoming such a party to Japan this coming fall if possible.

#### THE MANCHUKUO CHRISTIAN COLONIAL VILLAGE

The plan to found a model Christian colonial village in Manchukuo came to realization. 2,000 acres of land have been secured some distance from Harbin. A call was made for thirty Christian Japanese families to immigrate and lay foundations for the village. Applications have come and still are coming from different parts of Japan. Families that qualify are given a month's training at the Christian Rural Life Institute at Musashino near Tokyo.

The pioneering party of six members under the leadership of Rev. J. Horii arrived at the colony on Feb. 11th, 1941 which was named Matthew Village by Dr. Kagawa. They hastened to build a Church which would become the center of their village activities and to make preparation for cultivation and planning. The second party composed of eight went on March 31 and joined the pioneers. The third party will be sent in the middle of June after concluding the training at the Institute throughout May.

The colony will be run on a Christian cooperative basis centering around the Church. Japanese Christians at home are very eager for its success and remember it with prayer and financial support.

#### ALL JAPAN CHRISTIANS' CELEBRATION OF THE 2,600TH ANNIVERSARY OF THE EMPIRE

On October 17th, 1940, the memorable gathering of some 20,000 Christians from all over Japan celebrated the 26,000th Anniversary of the Founding of the Japanese Empire. It was a spontaneous whole-hearted expression on the part of the Japanese Christians of their intense love for their nation, their pride in its long glorious history and their deep devotion to their Ruler.

Plans had been made for an attendance of 20,000 Christians at the spacious ground of Aoyama Gakuin. From early morning the clouds hung heavy, and during the service of worship some rain fell, but not a soul sought shelter. The scripture readings, the hymns led by a chorus of 1,500 voices, the prayers, as well as the silences, lifted the hearts of that vast audience right into the presence of the Almighty God. The address of the day was given by Bishop Y. Abe of the Methodist Church. The climax came as an action in favor of organizing one Christian Church for Japan, when the following declaration was unanimously adopted:

"(1) We pledge ourselves to the task of preaching Christ and fulfilling our mission of saving souls,



(2) We pledge ourselves to the achievement of the union of all denominations in one Church.

(3) We pledge ourselves to endeavor to raise the level of spiritual living, to lift the standard of morals and to strive for a renewal of the nation's life."

Following the all-forenoon and all-afternoon sessions held on the campus of Aoyama Gakuin, the evening Mass Meeting for Prayer gathered over 1,000 Christians in the great Kyoritsu Auditorium. They prayed for the Church, that God would own and bless the momentous decision of the day and enable it to become one church, that this United Church might be used for God in a new and larger way and fulfill its mission in Japan and in Eastern Asia.

#### PROMOTION OF CHURCH UNION

The present movement for church union has deeply rooted back into the past. And the new Religious Bodies Law, structural changes in Japan's domestic life and the influence of the international situation have speed up the tempo of the movement and furnished the occasion for its completion.

The N.C.C. had early sensed the urgent need of a Church and was in preparation to lead such a movement. More than ten years ago it appointed a "Committee on Church Union," which had been making an intensive study of the problem ever since. In the evolution of this committee's work its membership had been changed to representatives of most of the Protestant communions in Japan. It had drawn up a tentative basis for union covering matters of creed, organization and theological training. Thus when Church Union was made an urgent issue, it was this committee which became the nucleus for the larger and official "Commission on Church Union."

Following the All-Japan Christians' Celebration, on October 18, 1940 those who had been appointed by the various denominations to serve on the Commission on Church Union met in Tokyo and organized. The follow-

ing denominations have sent their representatives to the commission:

Presbyterian-Reformed, Methodist, Congregational, Baptist, Evangelical Lutheran, Methodist Protestant, United Brethren, Evangelical, Christian, Two branches of the Holiness Church, Free Methodist, Christian Alliance, Christian Association, Church of Jesus Christ, Nazarene, Federated Church, Holy Garden, Tokyo Christ Church, Missionary Bands of the World, Church of the Bible, Wesleyan Methodist, Evangelistic Band, Free Christ, League of Independent Churches, Pentecost, and Universal Gospel Church, and lately the Salvation Corps, (formerly Salvation Army).

The N.C.C. has continued to be the center for the work of the Commission. Its staff and facilities have been placed at the service of the Commission. After eight sessions of the Commission together with many meetings of sub-committees, the general outline of the proposed United Church is having been decided. The regulations for the new church have been presented to the Department of Education and are receiving the careful scrutiny of the officials. Now it was decided to call the Inaugural General Meeting of the Nihon Kirisuto Kyodan (the Japanese name for the United Church) for June 24 and 25. Though a hundred per cent union of all the Protestant denominations is impossible, since the Seikokwai (Anglican-Episcopalian) is not coming in, and though a complete merger of all the churches into an organizational unit at once is not hoped for, since ten so-called "blocs" will be allowed to exist temporarily for necessary readjustments within the frame-work of the United Church, the birth of one big Christian Church with its membership of somewhere around 240,000 is near at hand. Surely this accomplishment makes one of the epoch making events in the history of the Christian Church, not only in Japan, but in all the world.

### THE FUTURE OF THE COUNCIL

Since the union of the great majority of the Protestant churches in Japan is being assured, the future of the National Christian Council is under consideration. The general feeling seems to favor the continuance of the N.C.C. For one thing, the Seikokwai, counted among the four big denominations in Japan, is out of the Union. Then again the various missions and a number of other bodies, such as the YMCA, YWCA, WCTU, the Japan Bible Society and others, are all members of the N.C.C. While the National Sunday School Association and the Christian Endeavor Society may become integral parts of the United Church, yet the above mentioned institutions will surely keep functioning as separate bodies. Just a word as to the relationship of the missionary and foreign missions to the United Church. No special provisions are made at present, since the united church bears no financial or direct responsibility for them. Yet it is assumed that there can be no objection to the continuation of such services within the continuing blocs on much the same basis as heretofore.

Then there is the idea expressed whether it would not be possible for the N.C.C. to act as connecting link with the Roman Catholic and Greek Catholic churches. At any rate, the present body of the N.C.C. will not doubt be reorganized. Its budget and functions will be curtailed. It is planned to call a general meeting of the N.C.C. on June 26th, 1941, the day following the Inaugural General Meeting of the United Church, to take action as to its future set-up.



## Chapter IX

### REPORTS

No. 1

### CHRISTIAN LITERATURE SOCIETY OF JAPAN—1940

As was true of many others, the work of this society has been considerably effected by the war situation in the orient, and by the confusion in Europe even before the war began there in September. The greatest difficulties which have arisen were those resulting from restrictions governing exchange and those governing imports and exports. Some of these restrictions were local and some were operative abroad. Very few foreign books could be imported, while other restrictions created a scarcity of materials which hindered publication. On the other hand, doubtless the restriction on the erection of new buildings has been responsible in part for the 100% continuous occupancy of our office space. Also, the abundance of money has had an advantageous effect on sales which fell behind those of 1933 by but ¥4,500. Doubtless even this decrease would have been covered could we have secured Bibles and hymnals in quantity to fill our orders, but the publishers of these were also hindered by the scarcity of materials.

The indebtedness on our building was decreased within the year by ¥23,557.53, leaving somewhat more than ¥160,000 yet to be provided:

Although circumscribed, publishing has continued throughout the year, the amount so invested being about 20% less than in 1938, or a decrease of about ¥5,000. Twenty

new titles were added to our catalogue, while 14 reprints were called for. Of these, three new and one reprint were in English and the others in Japanese.

While other titles may be of equal or possibly even greater value, the following have for certain reasons attracted public notice. Especially timely were Nos. I, II, and III, of "Pamphlets for the Times" under the editorship of Hon. D. Tagawa, M.P.; one of these dealt with Japan and Christianity and the Shrines Question; one with China; and the third with America, and with English and German rivalry. In this class also was Mr. Takanashi's "The Religious Bodies Bill Explained." This was serviceable to religionists other than Christian, as it was the first publication on this topic available. Mr. S. Nakamura's Philosophical Study of Christianity won the author a prize from the Christian Cultural Association (Kirisutokyo Bunka Gakkai). The translation of "Florence Nightingale's "Letters to her Nurses" was selected as one for broadcast, in part, over JOAK, Tokyo's Broadcasting Station. Mrs. G. D. Olds' "Wholesome Sex Education" has met with a wide welcome, being not only an excellent book in itself but also the first study in Japanese of this important subject. Two volumes of Prof. Hiyané's "History of Christianity in Japan" have appeared within the year, leaving the final volume for early 1941. In English there were: "My Lantern" by Michi Kawai, "Hearts Aglow" (3rd printing) by Lois Erickson; The Japan Christian Year Book 1939, C. W. Iglehart, editor and the Japan Christian Quarterly, T. T. Brumbaugh, editor.

In former years this Society was largely financed by contributions. While these now constitute a small part of the income, contributions in money and in services continue to be received. Funds have been received from seven Mission Boards. Also, contributions have come to aid in our work for women and Children from the committee on Literature for Women and Children in Mission Lands and from the Interboard Committee of Women's Mission-

ary Societies of Canada. Mission Boards have contributed the services of the writer, and part time services of the treasurer of the Society. Voluntary service has been rendered by the trustees, by the editorial committee, and by the newly formed advisory Committee on work for women and children. This committee assists in the work long performed by Miss Amy Bosanquet who left Japan in April 1939. Dr. S. H. Wainright who has headed this work from the beginning continues in America where he returned near the end of 1938.

*C. P. Garman.*

## No. 2

### NATIONAL S. S. ASSOCIATION

The 22nd Annual Convention was held April 1940.

26th Hundredth Anniversary Memorial Activities included:

#### 1. Memorial Rallies

Kanto—in Tokyo—140 Teachers, 1,300 Pupils

Keijo— 160 " 400 "

Hakodate— 100 " 640 "

#### 2. Teachers' Training Conferences

Two directly under the association (Gotemba and Koyasan) 171 Teachers attended, 17 received recognition by a certificate.

Ten other conferences were also assisted.

Total attendance 619, Certificates presented 39.

#### 3. A history of the SS in Japan is in course of preparation.

#### 4. An Institute for the Study of Religious Education was established.

Mr. Hachiro Yuasa attended the executive committee



meeting of the World S.S. Association in May.

Summer Schools: Number 18, Cooperating Sunday Schools 119, teachers assisting 298, pupils in attendance 1,383.

The former World's Sunday School Day is now Japan Sunday School Day and is observed the third Sunday in September.

The Christmas offering for 1939 was devoted to the 2600th anniversary activities. That for 1940 went for gifts to S.S. children (Chinese) in North China.

In 606 Sunday Schools pupils received recognition for regular attendance, 427 teachers and 9,598 pupils.

There are 111 city or district associations with 1,008 schools cooperating. This later figure is a gain of 7.

The secretary, Mr. Ishikawa, continues to travel and hold meetings (101), the magazine is published regularly and the building is in constant use for meetings of all sorts. At the time of the Shizuoka fire in January the association sent 50 yen for relief.

### No. 3

## THE CHRISTIAN ENDEAVOR UNION OF JAPAN

The Christian Endeavor Movement in Japan seems to be gradually losing as to name but developing in reality as the organ to serve "For Christ and the Church."

This has been the general trend for the past decade and there have been organized several kinds of Young People's Societies within the church by their own respective names,—yet on no other plans than the principles of the Christian Endeavor.

The Union itself had planned to hold conferences in the Eastern part in the Spring and in the Western part in the Fall, but just at that time when the former con-

ference was to be held, the sudden change in the situation with the Christian Community was ushered in so that it was made clear to us that we should not plan any kind of mass gathering by ourselves, but join with others in celebrating the 2,600th year of the Founding of the Empire.

The Union is bearing the responsibility of coordinating the various kinds of Youth Activities of the Churches and is trying to promote the interest of the youth, which is considered as the most vital problem of the State and the Church at present.

We are now contemplating a radical change in this organization to be brought about when the proposed United Church will take its definite shape. It is now suggested that the C.E. Societies (together with all the similar activities of the church youth) should be incorporated and merged in a Bureau of Religious Education which will probably include several Departments,—for instance, the Sunday School, Kindergarten, Youth, and Christian Schools. If it can be realized it will mean the establishment of a most comprehensive program for the Education and training of the youth and children of the churches.

*Rev. Akira Ebisawa,  
Director, C. E. Union of Japan.*

No. 4

## THE SCHOOL OF JAPANESE LANGUAGE AND CULTURE

The withdrawal of missionaries naturally affected this school quickly and profoundly, as the common attitude of the boards and missions was that new recruits should be the first to leave. Indeed a few whose arrival in Sept. had definitely been arranged for, were detained in the United States and Canada before sailing. Nevertheless

the school opened in September with 43 missionary students including 23 just arrived from the West. During the first term there were in addition 9 "N-sei" and 30 other regular and part time students, making a total of 82. By the end of the first term however 23 had withdrawn. The second term (Jan.-Mar. 1941) opened with 20 missionary students and ended with 3. There is only one missionary taking full time work in the third term with another carrying nearly as much.

8 first year, 18 second year, and 13 third year diplomas were issued at the commencement exercises in June. The department of research in language teaching methods conducted a teacher training course in the spring of 1940 with 85 students and a somewhat smaller group attended the 1941 session. This department has carried on extensive work in the field of teacher training and materials for Japanese language teaching.

In view of the practical disappearance of missionary students the school is unable to hold together the regular language teaching staff without special financial assistance. Accordingly an informal meeting of representatives of missions agreed that an appeal should be made to missions and boards for special grants to enable the school to tide over at least the next school year.

*Darley Downs.*

## No. 5

# ANNUAL CONFERENCE OF THE FELLOWSHIP OF CHRISTIAN MISSIONARIES

The fourth annual conference of the Fellowship of Christian Missionaries in Japan was held in Karuizawa Auditorium from July 29th to 31st. Out of a paid up membership of 406 fully 250 were in attendance. Dr. J. A. Foote of Osaka, chairman of the Fellowship, presided over all sessions and delivered the keynote address on the con-



ference theme, "What ought we to Be?" In the brief business session at the opening, committees were appointed and the technique of the discussion groups explained.

This year rather than listening to many weighty papers, it had been decided by the executive committee to break the crowd up into five groups for discussion of types and methods of Christian service, as follows:—Rural Work, Training of Lay-workers, Exploring in Evangelism, Evangelism of Youth, and Social Problems.

In the evening session on Monday, a symposium was held under the chairmanship of Dr. C. W. Iglehart on the problems facing the Christian Church throughout the world. Mr. Galen Fisher, formerly a Y.M.C.A. worker in this country but more recently of New York and California, spoke effectively on the state of the church in America. Bishop S. Heaslett of the Church Missionary Society and the Nippon Seikokwai read an excellent paper on the attitude of the Church of England and the British Empire in the present crisis. Rev. Darley Downs spoke on the application of the new religious organizations law to church life in Japan, using much of the material prepared for his paper on this subject in the July Quarterly. Dr. M. Searle Bates of Nanking made a gripping presentation of the conditions confronted by the Christians and churches of China.

In the devotional periods of the conference, Rev. John Smith of Meiji Gakuin, presented a series of three inspirational addresses. At a memorial service on Tuesday morning under the leadership of Dr. Gilbert Bowles, necrologist, all missionaries active and retired who during the past year have passed to their heavenly reward were honored by name and brief record of service. This was followed by the sacrament of the Lord's Supper administered by the Fellowship officers, assisted by several veteran missionaries.

In the social evening on Tuesday, fraternal delegates and visitors from the National Christian Council, from

Korea, Manchuria and North China were welcomed, and a delightful fellowship was enjoyed by the two hundred or more in attendance.

At the final business meeting of the conference officers and committees were elected as follows for the ensuing year:—

Chairman, Dr. H. V. E. Stegeman, Yokohama;

Vice-chairman, Mr. Russell L. Durgin, Tokyo;

Secretary, Mrs. Sarah Clarke Oltmans, Tokyo;

Treasurer, Dr. G. W. Bouldin, Yokohama;

Necrologist, Dr. Gilbert Bowles;

Editor of the Japan Christian Year Book, Dr. T. A. Young;

Editor of the Japan Christian Quarterly, Dr. T. T. Brumbaugh;

Additional members of the Publications committee:—

Darley Downs, M. D. Farnum, H. D. Hannaford, Mrs. A. K. Reischauer.

From JAPAN CHRISTIAN QUARTERLY Oct. 1940. On Mr. Young's resignation, Darley Downs was elected editor of the Year Book.

Dr. D. C. Buchanan, the treasurer, reported a balance of ¥1,188.67 from 1939, income of 1,597.07 and expenditures of 1,256.03 leaving a balance, Aug. 31, of 1,529.71.—Ed,

## No. 6

# THE NATIONAL TEMPERANCE LEAGUE

During the past year, the Foreign Auxiliary has suffered losses in membership due to the evacuation of certain missionaries. Nevertheless at the present, there is a full complement of eight members, as usual, on the Executive Committee and hopes for the future have not been dimmed. A loss, almost irreparable, was suffered in the return to his home in Canada of the Rev. E. C. Hennigar, D.D., who has gone on furlough. For years he has been the energetic and effective secretary and treasurer

of the Auxiliary. One very encouraging fact is that, as he left, Dr. Hennigar assured the Auxiliary that he hoped that it would be possible for him to return within a year to give his exclusive time to temperance and public morals in Japan. The writer has been elected to take his place until his return.

Attempts are made to co-operate in all ways with the parent association, the National Temperance League of Japan.

Regular correspondence is maintained with the International Temperance Union with offices in Geneva, Switzerland.

All foreigners interested are cordially invited to enter into the membership, interests and work of the Auxiliary.

*Theodore D. Walser.*

## No. 7

# THE PURITY LEAGUE

*(Junketsu Domei)*

No special changes have been made in the organization and personnel, and the work for organizing local leagues is being carried on as before in the various prefectures. A local league was newly organized in Miyagi Prefecture on May 24, 1940. There is now a total of 14 prefectures where local leagues have been established. Preparations are being made for organization in 5 prefectures in the Tohoku and in Kyushu. It is hoped that these will be organized by next year.

As the work of the Educational Department, lectures and informal meetings are being held in various parts of the country. The League is carrying on activities in connection with nationwide movements such as the Spiritual Mobilization movement, and the Christian Emergency Service Society. All meetings that are held in schools,



churches and public halls are well attended. Lectures are given in factories largely through requests made by them.

From February 5 to 8, 1941, a four day conference was held in Tokyo with a large number of students in attendance. Sessions were opened at the Imperial University Hospital and Shinko Seikatsu Kan. Among the lecturers were such men as Isoo Abe and Dr. Rokuro Takano, head of the Disease Prevention Section of the Welfare Department and other noted people.

A conference on Purity work was held with 150 delegates from Sakhalien, Korea, Manchukuo, China and Japan proper. Discussions were held and the decisions were presented to the Home Department. Plans were discussed as to the method of carrying out the aims of the movement.

Enforcement of abolition is the outstanding purpose of the League. Last year there were 9 prefectures where abolition was enforced but now the total has increased to 14. Laws were adopted by one more prefecture, making a total of 21.

Since the attitude of the Home Department has now become very strict regarding the problems of moral improvement, we have strong hopes of seeing our aims realized soon and feel that our earnest endeavors are more needed than ever.

Jointly with the Japan Mothers' Society, the Woman Teachers Association, and the W.C.T.U., an organization called The Society for the Discussion of the Problem of Student Morals (*Gakusei Fukyo Mondai Konwakai*) has been established. The government is quite favor of this movement. Among the officers are included the Chief of the High School Section of the Department of Education and other men connected with this Department. Work is also being done on the housing problems of students. Assistance is given in finding suitable homes and boarding houses. Meetings are opened

for students in the effort to guide them and protect them in their moral living. Since the housing situation is very acute now in Tokyo, the work of the organization is proving very helpful. Studies are being made as to the training of heads of dormitories, and those who have completed training are sent to take positions in various dormitories. "House Mothers" are taught to consider the diet, amusement, and other factors for wholesome living of students. Investigation of actual living conditions of students was completed in 11 wards of Tokyo. From March 1939 to April 1941 housing problems were solved for 413 students. In all, students of 57 different schools were given aid. Aside from Japanese a few Americans, Filipinos and Italians were given help in securing living accommodations. Aid has been requested from 50 prefectures; often, by people in the rural districts who send their children to study in the cities. So far, 374 houses have been secured. It is the aim of the organization to get places where the atmosphere of "home" prevails.

Plans are now being made by the League to start work on the building of a model hospital for the care and prevention of venereal diseases. Because of the times, the League was financially unable to begin work on the construction of the hospital, but it is hoped that work will commence some time this year if possible.

*Yahel Matsumiya.*

## No. 8

### WORK FOR LEPER PATIENTS

In reports for the last few years there have been listed 16 hospitals in Japan proper and including the small island of Okinawa. During the past year there have been some changes in this list.

A new government hospital has been constructed and is functioning. Two of the listed private institutions have been merged into near-by government leprosaria and

have ceased to function as independent organizations. One government hospital, formerly under the plan of prefectural institutions, has become a national hospital.

There are therefore now 15 existing institutions for leper patients. Of the 10 government leprosaria, 6 are National hospitals and receive all their support from the central government, and 4 are Prefectural hospitals maintained by a number of prefectures and receiving only a subsidy from the central government. Of the 5 private hospitals, 1 is Buddhist, 2 are Catholic Christian, and 2 are Protestant Christian.

The decrease by one in the number of hospitals does not indicate a decrease in interest. Rather the reverse is true, that the government is taking more and more seriously its own responsibility for this problem and is increasing efforts to bring public interest to bear upon the anti-leprosy campaign. This has been indicated in many ways.

In the country-wide celebrations of this 2600th anniversary year of the founding of the Empire the leprosaria have had their part. Efforts to increase the number of hospitalized patients and to make rare the sight of leprosy-infected people begging on the streets have met with considerable success. Patients and staff members of most of the hospitals engaged during the year in some piece of constructive work—a new exercise ground; laying-out of a park; construction of a monument or some needed building; completion of a chapel.

With the usual annual contribution from the headquarters of the American Mission to Lepers and the gifts received from many sources in Japan and America,—including enlarged Christian as contributions,—it was possible to increase the amount given yearly to each hospital, government and private, to help provide Christmas cheer for all patients.

The fellowship and understanding among workers for leper patients remains of the same high qualities as previ-



ously. This was witnessed to in a special way during the emergency and strain that have come this year. Japanese directors of government hospitals have shown appreciation of the work of foreigners connected for years with private institutions; American and British workers have spoken of the kindness and sympathy of government directors when turning over to them the private hospitals. Letters from directors of all leprosaria give expression of gratitude for the continued interest of the American Mission to Lepers. Continuance of religious teaching is welcomed and invited.

*Sarah Clarke Oltmans.*

## No. 9

### MAPLE CROSS SOCIETY

The organization known formerly as the Japan M.T.L. has now become "Kaede Juji Kwai" or Maple Cross Society, in commemoration of a gift of maples to each leper hospital by the Empress Dowager several years ago.

Towels were given to each leper patient in the leprosaria. These towels were decorated with a motto in the handwriting of Dr. Toyohiko Kagawa. Dr. Kagawa carried greetings to the American M. T. L. on his visit in March 1941.

The diary of a lady doctor to lepers "Kojima no Haru" has sold by the thousands. It has now been filmed by a commercial Company and shown all over the Empire, thus showing the growing interest of the people in these unfortunate afflicted folk.

*F. Uekuri.*

## No. 10

**THE KAGAWA FELLOWSHIP IN JAPAN**

The detention of Dr. Toyohiko Kagawa and Rev. K. Ogawa for questioning by the military police at the close of the summer of 1940 was heralded throughout the world. On release Dr. Kagawa withdrew to a tuberculosis sanatorium in the inland sea for a period of rest, meditation and writing. At the time, he announced that he would discontinue his public speaking for "the remainder of the year." As it made better publicity, some one changed this to "the remainder of his life," and so the word was spread abroad. In fact, it was but a matter of a few weeks until he was making occasional addresses in Osaka churches. Before the end of the year, he was again in his Tokyo home and appearing in pulpits and on public platforms.

Dr. Kagawa was one of the group of Christians sent to America in March 1941 to confer with Christians there—Rev. K. Ogawa accompanied him in the capacity of companion and assistant.

The unusual circumstances of 1940 slowed up the campaign in Japan to raise an Endowment Fund for the work which Dr. Kagawa assists or finances entirely. The usual Christmas Fund was raised by friends in America, even larger than in recent years.

Miss Helen Topping has spent much of the year in the Philippines. Miss Jessie Trout returned to Canada at the time of the serious illness and death of her mother, and was later detained. For these reasons and because of the unsettled condition in religious and other lines, this Fellowship has distributed almost no bulletins within the year.

New publications arranged for have been: "A Grain of Wheat" dramatized by Dorothy Clarke Wilson and

published by Walter H. Baker Company, Boston; "The Challenge of Divine Love," by Abingdon Press. Soon to appear are "The Land of Milk and Honey" serialized in The Classmate, and "The Life of Christ" in novel form to be published by Harper and Brothers.

*C. P. Garman, Secretary.*

No. 11

## THE MISSIONARIES MUTUAL AID ASSOCIATION

The large exodus of missionaries from Japan, since September 1940 has threatened to reduce the membership in the Association, but it is very gratifying to note that during the past year, only nine have asked that their membership be cancelled. The number of members at present is 485, and each assessment yields considerably more than is necessary to meet the payment of benefits. But we have to recognize that there will be few, if any more, young missionaries coming to Japan, soon. Apart from the possibility of further membership cancellation, the present membership will be reduced through death. In order to maintain a necessary number for the continuance of the organization, a plan will likely be presented at the Annual Meeting in August which will involve admitting to membership, missionaries working in other fields, with the view to maintain the organization indefinitely.

Rev. Wm. H. Erskine, Urichsville, Ohio, is the present Sec.-Treasurer. Those members who have not yet responded to the request that they send in their Homeland Permanent Address, are asked to send it to Mr. Erskine at once, and to deal with him in all matters pertaining to the association.

*A. J. Stirewalt.*



## No. 12

**THE MISSIONS' MUTUAL FIRE PROTECTIVE  
ASSOCIATION**

Started in 1933, the Missions' Mutual Fire Protective Association has had as its guiding principle the practice of Christian Co-operation and mutual trust. Protection has been given by the Association to some 27 Mission groups and individual missionaries, nearly two and a half million yens' worth of property having been covered, with an additional two millions co-insured with a dependable Japanese company.

Running expenses for the past four years have been paid from interest on invested funds, and the balance of all receipts paid into the Reserve Fund, which now stands at over ¥28,500, considerably in excess of the stipulated ¥20,000. No salaries, commissions or rents are paid, there are of course no fraudulent claims, and there is no expensive advertising, so that the organization is a truly "mutual" one.

In regard to the future it is of course impossible to predict how the exodus of missionaries will affect the Association, but it can be stated here that no serious repercussions have so far been felt, and that confidence in the "Mutual" seems to have held, many returning members even paying their premiums for a year or two in advance, a significant and welcome gesture that speaks for itself at such a time as this.

*Percy T. Luke.*

## No. 13

## WOMEN'S CHRISTIAN TEMPERANCE UNION

*(Nippon Kirisutokyo Fujin Kyofukai)*

Founded December 2, 1887.

Purpose: To propagate Christianity, to promote temperance, purity and peace through Christian faith, to reform evil customs and to promote human happiness.

I. The National Headquarters secured 1000 tsubo of land in Shinkyo, Manchukuo, on which to build a lodging house for young women. Mrs. Gauntlett, who went to America to attend the 5th Women's Pan-Pacific Conference, made a six months lecture trip in America. A medical settlement has been established in Peking with the cooperation of the N.C.C. The Korean W.C.T.U. with 3,000 members has been amalgamated with the Japan organization.

II. The Temperance Department:

1. It sent material to 6,400 schools in Karafuto, Korea, and Taiwan to promote the student temperance movement.

2. It agitated for the enforcement of the law prohibiting youth's drinking.

3. It promoted the movement for minor's temperance, and for abolition of *toso* on January 1st and *shirozake* on March 3, and for the observation of September 1st as temperance day.

III. The Purity Department:

1. Publication of Mrs. Old's book "Sexual Education."  
2. It held lectures on young men's purity and morale in cooperation with youth's schools.

3. Diffusion of knowledge of venereal diseases.

4. Agitation for the abolition of licensed prostitution.

5. Lectures on purity and venereal diseases.

6. Assistance and education of women who have left licensed quarters.

IV. The International Department:

Observed Peace Prayer Day on the eleventh of each month, International Good Will Day on May 18th and Armistice Day.

V. The Legal Department:

Cooperated in the education of women in politics and helped to enforce the law for the protection of women and children. Some of the members are active under local governments working for purification of elections and settlement of domestic difficulties.

VI. The Religious Department held prayer meetings on the "present situation," observed the world's Day of Prayer for Women, and the special day of prayer on March 6th, the Empress' birthday. Each meeting of all the departments of the Union was opened with a worship service.

VII. The Home Department urged the improvement of every day life, and visited families of deceased soldiers.

VIII. The Finance Department helped support the headquarters and branches by selling *yukata* (cotton summer kimono) and other things.

No. 14

**NATIONAL CHRISTIAN EDUCATION  
ASSOCIATION**

*(Kirisutokyo Kyoiku Domei Kai)*

Fifteen meetings were held by the board of directors during the year and six meetings were held by the special committee to discuss the compilation of text books in Bible. The Bible teachers' round-table discussion was held four times. The committee for the compilation of the association's report met three times.



The thirteenth annual general summer school was held at Tozanso, Gotemba, July 25 to 29, with an attendance of 120. The principal was Kanjo Yano of Meiji Gakuin and the Minister Kenji Tazaki of Kyoto Congregational Church.

From August 29 to 31, 1940, the third annual conference for teachers of music in Christian schools was held at Theological Dept. of Aoyama Gakuin, with 56 in attendance.

### No. 15

## CHRISTIAN CHILDHOOD EDUCATION LEAGUE

*(Kirisutokyo Hoiku Renmei)*

The League has nine branches; Hokkaido, Tohoku, Shinano, Hokuriku, Kanto, Ryoge, Tokai, Kansai, Chugoku and Kyushu. 343 Kindergartens are members. The 4th general meeting of the League and the ninth annual conference for kindergarten teachers were held at the Union Church in Karuizawa from July 24 to 27 with 165 in attendance. During the session, a ceremony was held in recognition of the services of 26 teachers to childhood education. In order to discuss a pension system, heads of kindergarten and officers of the training schools gathered once.

One of the strongest constituent bodies in the League was the Japan Kindergarten Union. This was a missionary organization founded by pioneers in childhood education about thirty years ago. After its great contribution toward the strengthening of the national kindergarten movement, it dissolved handing over all its functions to the league.

The officers of the national association meet once a month, and a general meeting for officers of all districts was held at Reinanzaka Church, Tokyo on February 16.

Every month, the League publishes a mothers' magazine "*Haha no Hikari*." The value of this magazine lies in connecting homes and kindergartens as a guide and companion to children's education. It has a circulation of 11,000.

## No. 16

### THE SOUTH SEAS EVANGELIST SOCIETY

(*Nanyo Dendodan*)

The Society was founded in 1919 by Hiromichi Kozaki. The present head of this society is Rev. Michio Kozaki who has followed his father in this position.

There are four families of Christian missionaries from Japan and 45 evangelists and 5 teachers who are natives of the islands. There are 40 churches with approximately 8,000 Christians and three schools with more than 100 students.

On Truk Island Rev. Shokichi Yamaguchi has charge of six churches and a theological seminary where five years' instruction is given, qualification for admission being the completion of four years' course at Grammar School. Rev. Naoshi Kawashima is in Japan on furlough, but while in the South Seas, has charge of 18 churches on Aki Island.

Rev. Kinzo Tanaka and his son-in-law, Rev. Eitaro Tanaka are located at the capital of Ponape Island where there are 14 churches with 25 evangelists. Mrs. Tanaka has a girls' school with a three year course. This year the school held its third commencement with ten graduates. Rev. Eitaro Tanaka is the president of the theological school which has a 75 acre campus and more than 50 students.

At the time of the Great War the German Liebenzeller Mission had to give up its work in Truk and Ponape, and this work was taken over by the "*Nanyo Dendodan*." However, 12 of these missionaries have now returned and

half of the work in Truk is carried on by them. There are three families in Palao who began to work five years ago. The churches in their charge are 4 with a total of 3000 Christians. Their work is all nominally under the direction of the "Nanyo Dendodan."

## No. 17

### UNION HYMN BOOK COMMITTEE

(*Sanbika Iinkai*)

#### I. *Report on the promotion of church music.*

1. The Second Christian Music Teachers' Conference was held at Tozanso from July 25 to 27 under the joint auspices of this Committee and the National Christian Education Association.
2. Eizaburo Kioka was sent on a lecture tour on the subject of hymns throughout Kyushu from July 31 to August 7.
3. Aided the National Christian Education Association's summer school.
4. The First Teachers' Conference on the study of hymns was held at the Theological Department of Aoyama Gakuin on November 20. The speakers were Eizo Kioka and Yasu Yuki.
5. A short course for organists and choir directors was given at the Theological Dept. of Aoyama Gakuin from November 20 to 25.

#### II. *Reports on Special Activities.*

1. The Committee for the Special Study of Hymns met at Tokyo, Osaka and Gotemba and decided on compiling the new students' hymn book and publishing the magazine "Sanbi."
2. The Union Hymn Book Committee started the compilation of the new students' hymn book. The



executive committee met every Friday at Harris Hall.

3. The first number of the monthly magazine "Sanbi" was published in October. Since then with a circulation of 2000, it helps to propagate church music, new hymns and hymn-tunes and contributes teaching material for music lessons at schools.
4. Scholarships for authorship and publication of hymns and church music have been established. This year, Arimichi Ebisawa and Eizaburo Kioka were the recipients.
5. Aided Ugo Nakata who went to China for the purpose of consoling soldiers at the front and promoting Japan-China amity through hymns.

### III. *Reports on Printing and Publication.*

In addition to the current scarcity of paper, the fire in the Committee's printing establishment, which destroyed all our paper stock, caused a very unfortunate shortage of hymn books.

It is really very hard for us to compete with other profit-making printing offices in acquiring materials.

### IV. *Hymn Books.*

The total of hymn books published was 52,924, showing a 30% increase over the preceding year. (10,000 copies of the student hymnal were published and sold out in April 1941).

No. 18

**THE CHRISTIAN BROTHERHOOD***(Kirisutokyo Doshikai)*

1. The Christian Patriotic Society (Kirisutokyo Sokokuai Undo) decided to join the Brotherhood at its general meeting on Sept. 29.

2. On April 9 the second general meeting was held at the Ginza Methodist Church. Establishment of branches, enlistment of members, and plans concerning training courses were the main topics discussed.

3. A declaration was issued enunciating our purpose, emphasizing the necessity of unifying churches because of the present situation. The points of the declaration are as follows:

- 1) To understand clearly and to make known the message of our native land.
- 2) To study and work for the development of New Asia.
- 3) To seek to establish Japan-China amity thorough Christianity.
- 4) To improve everyday life according to Christian faith and ideals.
- 5) To promote church union and reform the Christian world.

4. A president, two vice-presidents, twenty directors and two superintendents were elected.

5. Several lectures were given on the current world situation.

6. August 15 to 16, a congress was held to discuss church union and renovation of everyday life.

The resolutions passed were:

- 1) Unification of the church.

- a) To form a great organization which includes all denominations and all Christian associations.
  - b) To win independence and self-sufficiency of the Christian Church.
- 2) Reconstruction of every day life.
- a) To improve every day life according to Christian faith and ideas.

The Brotherhood has suspended all other activities except that of church union on which we feel we should concentrate because of its urgent necessity. Several prayer meetings were held for Church union.

## No. 19

### Y. M. C. A.

The National Young Men's Christian Association in Japan was formed in 1903 (Meiji 36) through the union of the Student's Christian Associations and City Young Men's Christian Associations.

Its purposes are:

- (1) Unification of young men's Christian associations throughout Japan.
- (2) Maintaining fellowship with the World Young Men's Christian Association.
- (3) Encouraging the establishment of Christian Associations among students and young men at large.
- (4) Propagation of the Christian faith among youth.
- (5) Development of young men's lives along spiritual, intellectual, and physical lines.
- (6) Fostering the spirit of social service.

The important activities of the year were:

(I) In order to guide the members of the Y.M.C.A. through this emergency the association's principles were propagated and enhanced throughout Japan. The principles are:

- (1) We respect the Imperial Household and our national



polity and will render devoted service to our Empire.

- (2) We try our very best to enhance the Imperial prestige in pursuance of the spirit of the founding of the Empire and at the same time to promote world peace on the basis of love, faith and cooperation.
- (3) We follow the teaching of Christ and try to improve and train ourselves to serve our fatherland.

(II) A Winter school was held from Jan. 3 to 7 at Hisazure in Shizuoka Prefecture with an attendance of 51. As a result of this school, five men were sent to Manchukuo on a tour of agricultural inspection with Mr. Hiura as leader.

(III) From July 18 to 25 the annual summer school was held at Tozanso, Gotemba. The 50th anniversary celebration was held on July 21 with an attendance of 400.

(IV) From July 31 to August 4 seventy members attended the Middle School Camp at Lake Yamanaka.

(V) On Oct. 22, Congresses of young business men were held both at Yokohama and Osaka.

(VI) Eleven students chosen from various universities in Tokyo took the leadership in student evangelistic work, and owing to their efforts at the meeting on Nov. 11, 1939, 3000 students assembled. The same kind of students' evangelistic work was done also at Kyoto, Yokohama, Urawa, Hiroshima, Nagasaki, Kumamoto, etc.

(VII) As a preliminary step to further mutual understanding and amicable cooperation between the youth of China and Japan, branches of the Y.M.C.A. were established at Peking, Nanking, and Canton. The teaching of Japanese to the Chinese, and Chinese to Japanese is producing satisfactory results. The correction of public opinion and cooperation with Protestant missionaries are also continued.

No. 20

## Y. W. C. A.

Founded: September 1905.

Purpose: Womens' Social Education based on the Christian faith.

Activities:

1. Evangelistic work
2. Educational work: general education, social education, physical education
3. Social welfare work
4. International cultural and educational activities

Affiliation: 6 city associations, Y.W.C.A. in each of 13 colleges and 25 girls' high schools, Korean Y.W.C.A. (including 9 city branches and 14 schools.)

Total enrollment: 12,500.

Organ: a monthly "Y.W.C.A."

Outline of Activities:

(I) Evangelistic work

Regular work: Study of the Bible; Various religious meetings; Publication of materials for religious education.

Special work: Summer religious training at Gotemba, Shizuoka Prefecture and Yufuin, Oita Prefecture.

For high school girls: twice, 290 participants

For college students: once, 173 participants

For home women: once, 60 participants

For professional women: once, 87 participants

(II) Educational work:

Running of schools giving high school courses, supplementary courses, and practical training. Short training courses on various subjects.

Sending students and others abroad.

(III) Social Welfare work:

For social welfare work there are 91 autonomous groups with total participants of 2670, including:

- 40 homes women's groups with 966 members.
- 28 professional women's groups with 1448 members.
- 1 women workers' group with 40 members.
- 22 high school girls' groups with 316 members.

Activities of Social Welfare Department:

a. Regular work: Study groups on social problems. Lectures and short training courses. Observance of "Labour Week". The investigation of woman workers problems. Management of dormitories for girls and working women. Lodging for women travellers. Running of low price restaurant and cooperative store. Opening of day nursery in farming season at Gotemba with 17 children, day nursery at beach at Suma, Hyogo Ken with 50 children, running free public lodging house, employment agency and inquiry office. Management of "Mother and Child Home";

b. Special work: Inquiry into high school girls home project. Examining nourishment standard of those in lowest economic level. Study of girls training camps.

4. Physical Culture.

a. Regular work: Management of gymnasium including swimming pool, dental clinic and medical bureau. Coaching of various sports. Holding camps and opening resting places in various places. Running a special school to train leaders in physical education. Organization of mountaineering club. Holding lectures and movies. Skiing, skating and hiking trips.

b. Special work: Opening of a hut for skiers. Practice of national gymnastics. Short training course in swimming.

5. International Cultural Activities:

a. Link with World Y.W.C.A.

b. Cooperation with international womens organizations.



- c. Studying of international problems.
- d. Publication of materials for study of Japanese culture.
- e. Sending a delegate to World Youth Conference at Amsterdam.

## No. 21

# THE NATIONAL COUNCIL FOR CHURCH MUSIC

*(Kirisutokyo Kyokai Ongaku Renmei)*

This organization was founded in 1926 with a view to the improvement and development of church music. The chief activities of the year were: October (1939): Sacred concert conducted by Y. Morimoto at the annual meeting of the Kumiai Church at Kyoto. Program of anthems and organ music at Osaka (Kumiai) Church conducted by Miss S. Nozaki.

November: A short course in church music at Aoyama Gakuin, Tokyo, in cooperation with the Union Hymn Book Committee.

December: Mr. K. Kuronuma conducted "The Messiah" at Miyagi Girls' School, Sendai. Mr. Ugo Nakada conducted the Tokyo Volunteer Choir singing "The Messiah" at Tokyo Public Hall, Hibiya Park. Meiji Gakuin Boys Choir gave a sacred concert at The Friends Girls School (Tokyo). Pipe organ recital by Eizaburo Kiyoka at St. Timothy's Church, Tokyo.

Feb. March 1941: Pipe organ and chorus on six Sundays in lent at St. Timothy's Church. Bach's "Passion Music" at Holy Trinity, Tokyo, Douglas Overton, organist.

May: Mr. Nakada led his choir singing "The Holy City" at Hibiya Public Hall. A. Mizutani led Kobe mixed chorus in "Fale (?) Requiem at Kobe (Kumiai) Church.

June: Mr. Kioka's 78th organ recital at Holy Trinity (Bach's Passion Music).

Aug.: Introduction of new Student Hymnal, in the editing of which the Council had assisted, at a meeting of music teachers in Christian schools, Aoyama Gakuin.

Study group for music teachers in Christian school organized with Dr. Junzo Sasamori president.

October: Choirs of churches and Christian schools gave special music at the great Christian Mass meeting on the 17th, at Aoyama.

## No. 22

### JAPAN CHRISTIAN TECHNICIANS LEAGUE

*(Nippon Kirisukyo Kojin Remmei)*

The league was founded by Christian technicians in June 1939. Its purposes are that Christian technicians may join hands to serve the country through technology, to help them lead pure lives based on Christian faith and to encourage each other to purify the industrial life of Japan. The prospectus was distributed all over Japan bearing the names of 26 promoters. The monthly organ is "Technological Apostles" (*Kojin Shinto*).

## No. 23

### LEAGUE FOR PROPAGATING CHRISTIANITY AMONG POLICEMEN

*(Kirisutokyo Keikan Domei)*

This organization was founded at Ochanomizu, Tokyo, by Mr. James Cuthbertson. It works among the 85,000 policemen in Japan, among whom it counts 1,300 converts. Exchange of literature on spiritual training and visitation of the sick are its chief activities. 1,200 Bibles were presented to converted policemen during the year.

## No. 24

**THE ASSOCIATION FOR THE STUDY OF  
RELIGIOUS EDUCATION***(Shukyo Kyoiku Kenkyukai)*

This association is formed with a view to the cooperation of Christian teachers in primary schools in the establishment of their faith and in doing evangelistic work among teachers. Prayer meetings and study meetings have been held for this purpose. The committee is engaged in individual spiritual guidance of the members.

The association has been urging the importance of religion in national education, and attacking the existing separation of religion from education.

In cooperatin with the Sunday School Union, the Society for Religious Education, the Religious Education Association, and the Educational Department of the Japan Christian League, it handed in a petition against what the Educational Council had decided on religion and education for normal schools.

The third training meeting was held from Dec. 26 to 27.

A movement was started for putting something in connection with Christianity into text-books of national schools which will be compiled in the near future.

Meetings were held in Yokohama, Osaka, Kobe, Kyoto, Nagano, Matsumoto, etc. in order to propagate Christianity among primary school teachers and to discuss religious education in normal schools.

## No. 25

**THE OMI BROTHERHOOD**

This mission began and continued as an independent organization, with headquarters in Japan and on a self-supporting basis. It has been, therefore, indigenous to a unique degree. Originally(1905) here was but one "mis-



sionary," in the sense of being a "foreigner," cooperating with a few Japanese converts; the largest number of Americans ever here at one time was ten, in 1922, whereas the number of Japanese fellow-workers has grown steadily until at present about 300 are on salary in the various departments of the work. Complete local financial responsibility and administrative authority have been practiced from the first; therefore, there never has been any "adjustment" necessary.

In 1934 the name was changed to The Omi Brotherhood, because frequent misunderstandings on the part of outsiders arose from a supposed connotation of foreign control.

Besides this, principle of the indigenous basis, the chief contributions of this small mission, which limited itself to a single province at the outset, have been the following:

- 1.) The first modern Tuberculosis Sanatorium—setting a standard for later spread through Government efforts.
- 2.) Business enterprises that seek to demonstrate Christian principles in daily practice.
- 3.) An architectural department that seeks to set standards for hygienic and efficient living, and has designed many structures of national significance.
- 4.) A staff containing Japanese, Americans, Koreans and Chinese, without race or class distinctions.
- 5.) The transforming of a local rural Church, which was little more than a name in 1905, into a self-supporting, evangelizing, congregation (one of the largest in proportion to membership), with a Sunday School among the largest in Japan; with no financial help from abroad ever employed.

## Chapter X

# SUMMARY OF THE CONSTITUTION OF THE JAPAN CHRISTIAN CHURCH

The constitution has yet to secure government approval. For necessitated changes see October and later issues of the Japan Christian Quarterly.

(Abbreviated Translation prepared by William Woodard)

### Translator's Note:

(This is not a translation but a condensation of the constitution. The chapters and numbered sections follow the constitution but some liberty has been taken with the order within the sections. Items of no particular significance, such as rules of order, etc., have been omitted entirely. Quite a number of articles are covered by the general statements given below. An effort has been made to secure competent advice in the matter of nomenclature as well as in the translation itself but this has no official standing and entire responsibility is assumed by the translator. Apology is hereby made for any errors that may occur. It is hoped that they may not be serious or impair the value and usefulness of the material.)

1. Within the limits laid down by the various rules the TORISHA appoints and discharges KYODAN workers and committees elected by the General Assembly, Executive Committee, and Administrative Council.

2. The successor of a person unable to serve is usually chosen in the same manner as the principal and always for only the unexpired term. Formalities for his assumption of office are the same as for his predecessor. The term of office for KYODAN workers, committees, boards, General Assembly delegates and committees is two years.

3. There is no rule which forbids a person to hold a KYODAN office and some other position concurrently and in certain case it is specifically provided for,

4. A majority always constitutes a quorum. Actions requiring two-thirds or three-fourths votes usually specify that this applies to those in attendance.

5. Officers, delegates, etc., shall serve beyond their specified terms until recognized successors are chosen.

6. In most cases where a committee or officer assumes the function of a superior body *ex post facto* approval is required.

7. Officials and committees are specifically required to act under the direction of their chairmen or superiors.

8. The words "local churches" is used to designate "churches and evangelistic centers."

### I. GENERAL RULES

**NAMES AND HEADQUARTERS.** This church shall be called The Church of Christ in Japan (Nippon Kirisuto Kyodan). It shall be incorporated with its headquarters at 6 Nishiki Cho, Itchome, Kanda, Tokyo. (Hereafter it is referred to by the Japanese word *Kyōdan*).

**HISTORICAL STATEMENT.** In pursuance of a manifesto issued by the Protestant denominations at the ALL JAPAN CHRISTIAN RALLY held in commemoration of the 26th centenary of the founding of the nation, a preparatory committee on church union composed of representatives from each denomination was organized and as a result of its labor a union was effected at the organizing General Assembly held in Tokyo at the Fujimicho Church on June 23rd and 24th, in the sixteenth year of *Shōwa* (1941).

#### The Basis of the Church

This *Kyōdan*, accepting the Old and New Testaments as its scriptures, being founded upon the Apostles' Creed, and recognizing the various confessions of faith of the uniting denominations, professes the following to be its essential teachings:

The triune God-Father, Son and Holy Spirit,— as revealed in the Holy Bible, forgives sin, justifies, sanctifies and endows with eternal life those who believe through the atonement of Jesus Christ who died for the sins of the world and rose again. The Church, as the Body of Christ, is the organization of those who, called by grace, worship, observe the sacraments, preach the Gospel and await the coming of the Lord.



NOTE: For the present the *Kyodan* will be organized into the following branches to be officially designated by their numbers.

1. The *Nippon Kirisuto Kyōkai* (Presbyterian and Reformed)
2. The Methodist Church (including Methodist Protestant)
3. A Union of the Kumiai-Congregational-United Brethren, Universalist, Disciples, Christian, Evangelical and Omi Brotherhood Churches.
4. The Baptist Church
5. The Lutheran Church (including Finnish Lutherans)
6. The *Nippon Seikyōkai* (Holiness)
7. The *Nippon Dendō Kirisuto Kyōdan*, including Alliance, Church of Jesus Christ, Evangelistic, Evangelistic Band, Pentecost and Purity Churches.
8. The *Nippon Seika Kirisuto Kyōdan*, including Alliance, Evangelistic Bands of the World, Free Methodist, Alliance and Nazarene Churches.
9. The *Kiyome* Church, including Holiness and Free Christian Churches.
10. The Federation of Independent Churches, including Fukyo Fukuin-East Asia Mission, Holy Ghost, Itchi Kirisuto, Japan Bible Tokyo Christ and Wesleyan Churches.
11. The *Kyūsei Dan* (Salvation Army).

## II. PROPAGANDA AND CEREMONIES

### 1. Propaganda

OBJECTIVE. The objective of the *Kyodan* is to spread the Gospel at home and abroad, to develop the *Kyōdan* and to bring to completion the cultural life of the nation.

This shall be accomplished at home, in the colonies and abroad by means of preaching, lectures, literature,

pictures, etc., through three administrative units: the national Headquarters (hombu), Districts (kyōku), and local churches.

**EVANGELISM.** Under the auspices of the Headquarters evangelism shall be carried on by means of touring by the *Tōrisha*, (executive head of the *Kyōdan*), occasional touring by the chairman of the Home Missions Board, (Naikoku Dendō Kyokuchō), ministers sent out by the board, magazines and literature.

Under the auspices of the Districts it shall be by means of touring of the District Superintendent (kyokuchō), other ministers, and the exchange of pulpits by pastors.

Under the auspices of the local church it shall be by means of stated preaching services, lectures, Bible study and other meetings at the local churches; and home meetings, street preaching, tent evangelism, and literature.

By mutual agreement churches of the uniting denominations may carry on propaganda in line with their special faith and traditions.

In the colonies and abroad evangelism shall be carried on by means of evangelistic tours and the establishment of churches and evangelistic centers (dendōsho).

As conditions may necessitate evangelism shall be carried on in the army, among officials, in factories, companies, hospitals and other places.

## 2. Ceremonies

**SUNDAY WORSHIP AND THE SACRAMENTS.** The churches shall observe worship, the sacraments, (Baptism and the Lord's Supper) and other ceremonies. Worship shall be on Sunday and other designated days and shall consist of hymns, Bible reading, sermons, prayer, the sacraments, an offering, etc.

**OTHER CEREMONIES.** Other ceremonies shall be the ordination of ministers (sei kyōshi), the appointment of un-

ordained ministers, (kyōshiho), marriages, funerals, and the dedication of buildings.

**SPECIAL DAYS.** The following special days shall be observed. The four national holidays (New Year's Day, National Foundation Day—February 11th, Emperor Meiji's Birthday—November 3rd, and the reigning Emperor's Birthday—April 29th.) Christmas, Holy Week, Easter and Pentecost.

### III. THE EXECUTIVE HEAD AND RELATED ADMINISTRATIVE ORGANS

#### 1. The Executive Head

The executive head of the *Kyōdan*, hereafter referred to by the Japanese title *Tōrisha*, shall be elected by the General Assembly from among three ordained ministerial nominees. The term of office shall be for two years to begin the day recognition is granted by the Minister of Education.

**ELECTION.** A nomination committee of fifteen, elected by the General Assembly, shall present the names of three delegates as nominees. The one receiving two thirds of the votes of attending delegates shall be elected. If there is no election on the first ballot a second ballot shall be taken between the two highest nominees. In case of a tie the older one shall be declared elected. Subsequently the chairman of the General Affairs Board shall notify the Minister of Education and request recognition.

Although the term of office is for two years the *Tōrisha* shall continue to serve until there is a duly recognized successor. If at any time he is unable to serve a special General Assembly shall be called to elect a successor to serve the unexpired term.

**DUTIES.** The *Tōrisha* shall represent the *Kyōdan*, superintend its business and evangelism, decide doubtful points of teaching (with the approval of a General As-



sembly, the Executive Committee or a special committee), issue the call for the General Assembly, declare its opening and closing, call meetings of the Executive Council and Administrative Council, enforce the constitution and issue orders necessary for the administration of the *Kyodan*... He shall approve the establishment, union, and dissolution of churches, the incorporation of churches and changes in their rules, etc. He shall appoint and discharge the pastors (shukansha), their substitutes (daimusha), ministers and Headquarters workers. He shall honor and discipline ministers, assign and collect from the local churches their assessments for the current expenses of the Headquarters and administer property.

## 2. A Substitute for the *Tōrisha*

In case of death, resignation, travel abroad or extended illness (three or more months) the Executive Committee shall elect a substitute (daimusha) to act for the *Tōrisha*. If he *Tōrisha* dies or resigns arrangements shall be made without delay for the election of a successor. When the necessity no longer exists his resignation shall be accepted and the Minister of Education notified.

## 3. Counsellors

An undetermined number of counsellors (sanyo) shall be elected by the General Assembly from among the ministers. At the request of the *Tōrisha* they shall attend meetings of the Administrative Council and participate in the discussions.

## 4. A Special Representative of the *Kyodan*

When the situation may require (see Religious Bodies Law article 15 in 1940 Christian Year Book) a special representative of the *Kyodan* shall be elected by the Executive Council from among the ministers and laymen.

## 5. The Headquarters

The work of the HEADQUARTERS (hombu) as the central

organ of the *Kyodan* shall be administered by eight boards(kyoku) in charge of chairmen(kyokuchō), elected by the Executive Committee, who shall administer the work of the boards under the direction of the *Tōrishu*. The eight boards shall be: General Affairs, Home Missions, Overseas Missions, Education, Finance, Women's Work, Social Welfare and Publications.

For each board there shall be an ADVISORY COUNCIL of not more than twelve laymen and ministers which shall be elected by the Executive Council to assist the chairman in the work of the board (substitutes shall be elected by the Administrative Council); in case an additional section is created for a given board three new members may be added to the council.

SECRETARIES(shuji), recommended by the chairman of the General Affairs Board and approved by the Administrative Council, shall be assigned to the several boards. Clerks similarly chosen shall assist the secretaries. In consultation with the Administrative Council the chairman of the General Affairs Board may appoint additional office help (jimuin and koin).

1. THE GENERAL AFFAIRS BOARD (Somu kyoku), shall be responsible for the following: reports and communications, relations between committees and boards; the appointment, discharge and discipline of ministers, pastors and their substitutes and the Headquarters personnel; the establishment, union and dissolution of churches and evangelistic centers; the preparation of reports and materials for the General Assembly, government relations and relations with public and private institutions, the preparation and preservation of the General Assembly minutes, the editing of the official magazine and the execution of such decisions of the General Assembly, Executive Council and Administrative Council as are not otherwise provided for.

2. THE HOME MISSIONS BOARD (Naikoku dendō kyoku), shall be responsible for the following matters; evan-

gelism in Japan proper, Chosen, and Taiwan; personnel and relations with the *Kyōdan*, assistance to and the administration of evangelistic centers and dependent churches, surveys, planning and arrangements for the encouragement of evangelism, and the editing and distribution of evangelistic literature.

3. THE OVERSEAS MISSION BOARD (Kokugai dendō kyoku), shall be responsible for the work in the South Seas, Manchuria and other overseas areas in ways similar to the Home Mission Board except that in certain respects Manchuria shall be regarded as a District.

4. THE EDUCATIONAL BOARD (Kyoiku kyoku) shall consist of four sections:

1. SUNDAY SCHOOL: Relations with and leadership of the Sunday Schools, teacher training, surveys, studies and plans essential for the advance of the schools, and the editing and distribution of magazines, materials and text books.

2. YOUNG PEOPLES' SOCIETIES: Relations with and guidance of the societies, the evangelism and life leadership of young people and students, and general moral training.

3. SCHOOLS: Relations with institutions, leadership of and help for teachers training, relations with and leadership of Christian schools; the establishment of scholarships and the administration of funds for student aid.

4. KINDERGARTENS: Relations with and leadership of kindergartens, studies and surveys essential to their development.

5. THE FINANCIAL AFFAIRS BOARD (Zaimu kyoku) shall consist of two sections:

1. THE FINANCIAL AFFAIRS SECTION shall be responsible for the preparation of budgets and financial statements, the assessments, the raising of gifts, the supervision of income and disbursements and the care and management of property and invested capital funds.



2. THE PENSION SECTION shall manage the pension funds, assessments, income and disbursements.

6. THE WOMEN'S WORK BOARD (Fujin Jigyō kyoku) shall be responsible for relations with and the development of women's societies and the work of women in the churches, the cultivation of their faith, the guidance of their evangelistic activity and everyday life, and matters related to the backing of women ministers and theological students.

7. THE SOCIAL WELFAIR BOARD (Kōsei kyoku) shall be responsible for the relations with and the development of social welfare institutions managed by the Headquarters, local churches or laymen, and institutions to which the *Kyōdan* appoints directors. This shall include surveys, studies and the guidance of city and rural social welfare work, the administration and support of social welfare and rural cultural work, purity and general cultural activity.

8. THE BOARD OF PUBLICATIONS (Shuppan kyoku) shall be responsible for the publication and distribution of the Bible, hymn books, magazines, religious education and evangelistic literature and general Christian literature.

#### 6. The Administrative Council

There shall be an Administrative Council (*Kyōmukai*) composed of the *Tōrisha*, the counsellors, and board chairman (*kyoku chō*) who are on the Executive Council. Board chairmen who are not on the Executive Committee may attend meetings and participate in the discussions. It shall meet at least once a month at the call of the *Tōrisha* who shall preside.

The Administrative Council shall be responsible for the general business of the *Kyōdan*, business presented by the Executive Council, board and standing committee business requiring attention, business to be presented to the General Assembly and District Meetings, important business related to the local churches, recom-

mendations and requests of the secretaries and clerks, appeals and suits, questions raised by the *Tōrishā*, and when the Executive Council is not in session, matters which are urgent.

#### 7. Standing Committees

There shall be the following standing committees (*Jōsetsu Iin*). Each committee shall elect its own chairman and clerk.

1. A LEGAL AFFAIRS COMMITTEE composed of five members, laymen or ministers, shall be appointed by the *Tōrishā* with the approval of the Executive Council.

2. A MINISTERIAL QUALIFICATIONS COMMITTEE composed of fifteen members, elected by the General Assembly, shall examine candidates for ordination. Its decisions shall be reported to the General Assembly for approval.

(In each district there shall be a committee of ten ministers, elected by the District Meeting and appointed by the *Tōrishā*, to examine candidates to become unordained ministers. Its decision shall be reported to the District Meeting for approval.

3. A PERSONNEL COMMITTEE composed of the Counsellors, the chairman of the General Affairs Board, and an undetermined number of members elected by the Administrative Council shall decide matters concerning the location and transfer of pastors and ministers. When necessary the chairman of the Home Missions and Overseas Missions Boards and District Superintendent may attend and participate in the discussions. If the *Tōrishā* considers a personnel change necessary or if a pastor, local church, or District Meeting requests such a change, the *Tōrishā* shall refer the matter to the committee for decision.

4. A PLANNING COMMITTEE of twenty members elected by the General Assembly shall study the church organization and plan for suitable renovations and extension. It

shall make surveys and present to the General Assembly reports and proposals concerning readjustments of local churches and districts, the renovation of the church organization, etc.

5. A CHRISTIAN IDEAS STUDY COMMITTEE composed of ten members elected by the General Assembly to study and make clear Christian ideas, shall report to the General Assembly on ideas and faith related to the teachings of the *Kyōdan* and the policy to be observed concerning various other ideas and faiths, etc.

6. A JUDICIARY COMMITTEE (Shimpan iin) of nine members elected by the General Assembly shall handle questions of discipline and dissension. Except when a member himself is subject to discipline he may not resign. Counsellors and board chairmen are ineligible to the committee.

For each case the chairman shall appoint a committee of one to study and prepare the material. When this is ready the committee shall meet to make its decision. The proceedings shall be regarded as secret. The following cases shall be handled: doubtful points of teaching (*kyōgi*), discipline of ministers and *Kyōdan* workers, dissension between churches and ministers, protests and suspicions regarding elections, and matters referred to it by the *Tōrisha*.

In case an appeal is made the question shall be reviewed by the committee and its decision shall be final.

#### 8. Audit Committee

Audit Committee (Zaimu Kansa-iin) of three shall be elected by the General Assembly to examine all statements, reports, books, material concerning property and finances. Its reports, decisions and opinions shall be submitted to the *Tōrisha* and General Assembly.



## IV. GENERAL ASSEMBLY AND EXECUTIVE COUNCIL

## 1. The General Assembly

1. THE GENERAL ASSEMBLY (Sōkai) shall be composed of the Tōrisha and the following delegates: 150 ministers elected by the District Meetings on the basis of their membership, 20 persons nominated by the Executive Council and approved by the General Assembly. Ministers, headquarters and board officers, and officers of local churches who are not delegates can be made associate delegates.

Unless otherwise desired by a majority, the District meetings shall elect the delegates by ballot. (A person who has received discipline involving suspension from office or discipline of a more serious nature or who is under examination for such an offence is ineligible). The two year term begins from May 1st. The twenty delegates elected by the General Assembly shall continue to serve for the same period as the other delegates. When a delegate is unable to serve the candidate next in order becomes a delegate and shall be enrolled in the Delegates Register within seven days. The Headquarters shall prepare the Delegates Register by the first of May each year.

There shall be two kinds of General Assemblies, regular and special. The regular General Assembly shall be held annually in October. In the following cases a special General Assembly shall be called by the Tōrisha in consultation with the Administrative Council: if the Tōrisha thinks there is necessity, if one fifth or more of the delegates request it, if a majority of the Executive Council request it. Only business announced on the agenda can be considered at a special General Assembly.

A notice calling the General Assembly must be sent to the delegates two weeks in advance and give the time, place, duration, and business to be considered. When an election is to be held the time, officers to be elected, num-

ber, etc. must be added. By action of the General Assembly the *Tōrishā* can shorten or extend the duration of the Assembly. One half of the delegates shall constitute a quorum.

A MODERATOR (Gichō) elected from among the delegates shall conduct the business of the General Assembly, deciding the program for each day, the opening and closing, time and order of business. In case of no election on the first ballot a second ballot between the two highest candidates shall be taken.

A VICE-MODERATOR and clerk shall be elected. The clerk has responsibility for the preparation of the General Assembly minutes, which shall include the time and place of meeting, number of delegates at the opening, the number attending, and the decisions.

The agenda shall be presented to the General Assembly jointly by the *Tōrishā*, the Administrative Council and the Executive Council. In case of urgency the *Tōrishā* with the approval of the Administrative Council can present new business. Also twenty delegates can jointly present new items of business.

The General Assembly shall handle the following matters:

1. Financial reports for the previous year.
2. Approval of Executive Council actions for the previous year.
3. Approval of Standing Committee actions for the previous year.
4. Budgets for the ensuing year.
5. Changes in *Kyōdan* rules.
6. Matters related to the teachings of the *Kyōdan*.
7. Matters related to the union or dissolution of churches.
8. Matters related to the establishment, union, changes, and discontinuance of districts.

9. Business arising from an examination of the minutes of District Meetings.
10. Evangelistic affairs.
11. Departmental affairs.
12. Social Welfare affairs.
13. Theological Seminaries.
14. The administration and management of property.
15. Debts and obligations.
16. Ministerial qualifications and ordination.
17. Elections.
18. Appeals and suits.
19. Other necessary business.

The General Assembly can refer business to the Executive Council for final decision. When a quorum is not available the *Tōrisha* can refer certain matter to the Executive Committee. (See General Assembly business #10, 11, 14, 15, 16, and 18).

The General Assembly shall have committees on:

(1) the examination of reports (18 members); (2) the agenda (7 members); (3) the examination of financial reports (18 members); (4) Nominations (18 members, including the *Tōrisha*, Moderator, Vice-moderator, Clerk and Chairman of the General Affairs Board.); (5) the examination of District Meeting minutes (14 members); (6) the examination of resolutions, etc. (7 members), and such additional committees as may be required.

**ELECTIONS.** The Moderator shall be in charge of the elections. The General Assembly clerk shall be a member of the election committee and attend to the election business under the direction of the Moderator. Only those listed on the Delegates Register shall be given ballots. At the time of election anyone who electioneers or disturbs order shall be stopped and if he does not refrain he shall be expelled from the place and deprived of his ballot. When the ballots have been counted the chairman shall prepare a list of the successful candidates and



present this to the General Assembly signed by two tellers. The election minutes shall be preserved in the Headquarters office at least during the term of office of the successful candidates. A successful candidate who declines to serve, upon receiving notification of election, shall inform the Moderator. If no notice of refusal is received acceptance shall be assumed.

Objections concerning an election shall be presented to the General Affairs Board not later than the day following the announcement of the election results, and shall be referred to the Judiciary Committee within two days for final decision. Only in case the election rules have been broken in such a way as to affect the results of the election shall it be declared void.

## 2. Executive Council

THE EXECUTIVE COUNCIL (Jogiin) shall be composed of fifty members, including the *Tōrisha*, Moderator of the General Assembly, Vice-moderator, Clerk, Counsellors, District Superintendents, those elected by the General Assembly, and those especially co-opted by the Council itself. Board chairmen who are not on the Executive Council can attend the meetings and participate in the discussions, except for officers. Substitues for members unable to serve shall be elected by the committee itself.

There shall be three regular meetings a year: immediately before and after the General Assembly and in January. Special meetings may be called at the discretion of the *Tōrisha* or upon the request of ten or more committee members. The Moderator shall be the chairman. There shall be two clerks: the General Assembly Clerk and the Secretary of the General Affairs Board.

The Executive Council shall decide matters related to: (1) General Assembly decisions, particularly such as shall be referred to the council by the General Assembly. (Decisions in these matters shall be presented to the

next General Assembly for *ex post facto* approval and matters of urgency requiring immediate action.) (2) evangelism; (3) the establishment and dissolution of local churches and other *Kyōdan* institutions; (4) the appointment, discharge, and discipline of ministers, and Headquarters workers; (5) the agenda and budgets to be presented to the General Assembly; (6) assessments; (7) matters which the constitution places within the authority of this committee.

The council may refer business to the Administrative Council.

## V. DISTRICTS AND RELATED ORGANS

### 1. Districts

The country shall be divided into the following Districts. (The names following the District names are prefectures).

1. Hokkai: Hokkaido, Karafuto.
2. Tohoku: Aomori, Akita, Yamagata, Iwate, Miyagi, Fukushima.
3. Tokyo: Tokyo, Chiba, Saitama, Ibaraki, Tochigi, Gumma, Niigata.
4. Tokai: Kanagawa, Shizuoka, Yamanashi, Nagano.
5. Chubu: Aichi, Gifu, Mie, Toyama, Ishikawa, Fuku.
6. Kinki: Shiga, Kyoto, Nara, Osaka, Wakayama, Hyogo.
7. Chugoku: Okayama, Hiroshima, Tottori, Shimane, Yamaguchi.
8. Kagawa, Ehime, Tokushima, Kochi.
9. Kyushu: Fukuoka, Saga, Nagasaki, Kumamoto, Oita, Miyazaki, Kagoshima, Okinawa.

District branches shall be established in each prefecture. For the convenience of propaganda in the colonies, Chosen and Taiwan shall be regarded as districts. Likewise, Manchuria, China, and the South Sea Islands shall be regarded as propaganda districts.

The office of each District shall be in the place where the District Superintendent or Clerk lives. The District officers shall be a Superintendent (Kyokuchō), an Assistant Superintendent (ministers), and one or more clerks (laymen or ministers), elected by the District Meeting and appointed by the *Tōrisha*.

The duties of the District Superintendent shall be:

1. to superintend and represent his District; 2. to call and preside at the District Meetings and the District Committee meetings (Jōchi-iin); 3. to present the agenda to these meetings and carry out their decisions; 4. to handle requests presented by pastors, laymen, and local churches; 5. to levy and collect assessments; 6. to investigate dissensions in the local churches; 7. to handle matters related to the appointment, discharge, and transfer of ministers; 8. to tour the district and direct its evangelism; 9. to encourage and guide the various activities of the district.

The DISTRICT RULES shall state the area of the district, activity and objective, organization, financial arrangements, evangelism, educational work, and manner of conducting business, conferences and meetings.

Changes of the rules must receive the approval of the *Tōrisha*.

## 2. The District Meeting

The District Meeting shall be composed of the following delegates who shall assume office from February first, for a term of one year: (1) the pastors (Shukansha) and ministers of self-supporting churches; (2) up to one half of the pastors in charge of dependent churches and ordained ministers in charge of evangelistic centers. (These shall be recommended by the District Superintendent); (3) itinerating ministers (Junkai Kyōshi); (4) two ministers from theological faculty of each seminary in the District (chosen by the ministers in the faculty); (5) delegates from independent churches (Two



delegates for up to 200 members, and one for each additional 2 hundred members); (6) one delegate from each dependent church—30 adult members and a budget of ¥400 or more (The number of such delegates shall not exceed that of the self-supporting churches); and (7) up to three laymen elected by the District Meeting.

Associate Delegates can be elected by the District Meeting from among District officials, ministers, and officers of local churches.

The regular District Meeting shall be held each year in March or April. Special meetings can be called by the *Tōrisha*, District Superintendent, or at the request of ten or more churches.

General Assembly rules concerning the calling of meetings, Moderator, Vice-moderator, Clerk, discussions, etc. shall apply to the District Meetings.

The business of the District Meeting shall be as follows: (1) the financial reports for the previous year; (2) matters relating to evangelism, religious education, and other activities of the previous year; (3) plans for the ensuing year; (4) budgets, assessments, property, pensions, and financial matters; (5) reports from the General Assembly; (6) matters relating to the ministerial qualifications, ordination and ministers; (7) the establishment, union and dissolution of local churches; (8) the examination of the minutes of Church Meetings (*Kyōkai Kaigi*) and Sessions (*Chōrō Kai*); (9) the election of the District Superintendent, officers, General Assembly delegates, etc.

### 3. The District Committee

The DISTRICT COMMITTEE (*Jōchi-in*) shall be composed of the District officers and members elected by the District Meeting, and ministers and laymen co-opted by the committee.

The number and responsibility of the committee shall

be decided by the District Meeting and approved by the *Tōrisha*.

The District officers shall constitute themselves an Officers Council (Yakuin Kai) to manage the affairs on local churches, and to decide matters within the authority of the District Superintendent.

## • VI. CHURCHES AND RELATED ORGANIZATIONS

### 1. Churches

A church shall have a pastor (shukansha), a stated meeting place, stated services of worship and prayer meetings.

A person intending to establish a church shall submit with an application statements of approval from the lay representatives (shinto sōdai) and the District Superintendent and apply for recognition from the *Tōrisha*. When this is accomplished the appointment of a pastor shall be requested. (A similar procedure shall be observed in case union, dissolution or relocation is desired.) If an already established church desires to become a part of this *Kyōdan* the District Superintendent shall study its history, growth, teaching and qualifications and with the approval of the District Meeting, request recognition from the *Tōrisha*.

There shall be two kinds of churches: self-supporting and dependent.

A SELF-SUPPORTING CHURCH (Jikyū Kyokai) is one that has thirty or more resident members (genju seikaiin), a current expense budget of at least ¥800 and receives no subsidy.

When a dependent church has the qualifications of a self-supporting church, the pastor shall present the matter to the District Superintendent, and having received his approval submit information concerning the following matters to the *Tōrisha* and request recognition: budgets and financial reports for the two previous years, conditions of property, etc. membership, evangelism, social

welfare work, and the minutes of the Church Meeting (Kyokai Kaigi).

When a church ceases to be self-supporting the pastor shall follow a similar procedure and request recognition as a dependent church.

#### Church Officers

There shall be elders (Chōrō) and other officers (Yaku-in) to assist the pastor in the affairs of the church. The OFFICERS shall be resident members appointed by the pastor with the approval of the Church Meeting. The number, kinds, manner of selection and duties shall be according to the rules of the church. The ELDERS shall assist the pastor and participate in the support and management of the church.

The Session (Chōrō Kai) shall be called by the pastor. Ministers of the church may attend the Session and speak. It shall handle the following matters: (1) worship services, evangelism, religious education, and church organization; (2) the examination of candidates for baptism; (3) the letters of transfer to members; (4) the discipline of members; (5) dissension and quarrels among members; (6) control and maintenance of church property; (7) management of finances; (8) management and maintenance of social welfare work; (9) preparation and presentation of the budget and related matters; (10) business presented by the pastor.

#### Church Meeting

The CHURCH MEETING shall be composed of the ministers and lay resident membership, but the ministers shall have no vote. A Church Meeting shall be called by the pastor but in his absence it can be called, with the approval of the District Superintendent, by one of the District ministers or the oldest elder.

There shall be an annual Church Meeting but if the pastor, District Superintendent, or two-thirds of the eld-



ers deem it necessary, a special Church Meeting can be called. The convener of the session shall be the chairman but in case matters relating to the pastor are under discussion, the elders (chōrō kai) shall choose another minister to preside.

The Annual Meeting shall handle the following business: (1) reports of the past year and plans or proposals for the ensuing year; (2) financial reports and budgets; (3) election of church officers and delegates; (4) evangelism and expansion; (5) social welfare work; (6) support of the church and management of the property; (7) matters related to the pastors, his substitute and the ministers; (8) debts and suits; (9) other matters presented by the pastor.

Church expenses shall be raised from the following sources: (1) monthly pledges, offerings at worship and other services; (2) income from property; (3) gifts and other contributions; (4) dependent churches shall receive funds from the Headquarters and other sources. The fiscal year shall be the calendar year.

AN ANNUAL REPORT on the condition of the church shall be sent to the Headquarters and District office before March 1st. It shall cover the condition of evangelism, public welfare work, finances, membership, the Church Meeting minutes, general statistical information, etc.

A church desiring to become a juridical person to change its rules, unite or disband, before applying to the local governor for sanction shall present to the *Tōrisha* for approval an application which shall include the minutes of the Church Meeting, a statement of approval by the lay representatives (shinto sōdai) and the recommendation of the District Superintendent. In case union or dissolution is proposed a statement on the property and finances shall be added.

A church shall secure the approval of the *Tōrisha* before selling immovable property, incurring debts, under-

taking guarantees or making major structural changes involving the addition, renovation, removal or demolition of buildings.

The *Tōrisha* can demand reports make investigations and order structural changes that are deemed essential.

Matters of importance such as sanction or refusal by the local governor, fires, civil action against a church, etc. shall be reported to the *Tōrisha* and District Superintendent without delay.

The sanction of the local governor shall be requested for use of the building for social welfare work or purposes other than church work and for structural changes required for such use.

#### Social Work

As far as possible churches shall carry on kindergarten, day nursery and settlement work, but the approval of the lay representatives, District Superintendent and *Tōrisha* shall be secured for new work to be undertaken. In certain cases financial assistance may be given by the *Kyōdan*. By action of the General Assembly a church may be asked to undertake certain work, in which case financial assistance shall be given.

#### Church Organizations

There shall be organizations in the churches for women, young people, etc.

#### Dissension

In case of quarrels or dissension the matter shall be reported at once to the District Superintendent and *Tōrisha*. Mediation shall be attempted and certain cases can be referred to the Judiciary Committee. If there are charges against the Church Meeting or Session the pastor shall report the matter to the District Superintendent and request assistance. Civil action by a church or church employee must be referred to the Administrative Council and be approved by the *Tōrisha*.

A church must keep the following records: a history, a diary and information required for reports.

#### Evangelistic Centers

A Religious society (kessha) belonging to this *Kyōdan* shall be called an EVANGELISTIC CENTER (dendō sho). There shall be a minister in charge (shuninsha). Worship services, evangelism, the observance of other ceremonies, and similar religious activities shall be conducted.

When an evangelistic center is to be established a minister, as the founder, shall decide the rules, and with the approval of the District Superintendent submit an application for recognition to the *Tōrisha*. The application shall include: reason for establishment, membership, condition of finances, a financial statement of the previous two years, and detailed information regarding the property. The constitution of an evangelistic center shall include: name, location, evangelistic program, ceremonies to be observed, officials and manner of election property and social welfare work.

Except for such obvious exceptions as relate only to self-supporting churches, incorporated churches, a pastor's substitute, lay representatives, etc., the rules governing churches, pastors and laymen apply also to evangelistic centers.

#### VII. PASTORS

Each church shall have a pastor (shukansha) who must be a minister of the *Kyōdan*.

The pastors of self-supporting churches shall be appointed by the *Tōrisha* with the approval of the Church Meeting, District Superintendent, and the Personnel Committee. The *Tōrisha* appoints the pastors of the dependent churches with the approval of the District Superintendent and the Personnel Committee.

In case the *Tōrisha* refuses to appoint a pastor the church can request a re-examination of the situation.



The matter is then referred to the Executive Council for final decision. If a church has been without a pastor for six months or more without requesting the appointment of a pastor the *Tōrisha*, on nomination by the Personnel Committee, should appoint one on his own authority.

When a pastor intends to resign he should submit the matter to the District Superintendent and Personnel Committee, and then with the approval of the Church Meeting request acceptance by the *Tōrisha*. If he plans to go abroad he should present a statement, giving the purpose and the extent of the journey and with the approval of the District Superintendent request permission of the *Tōrisha*. In case of a call to military service or inability to serve for three or more months, the District Superintendent and *Tōrisha* shall be informed at once.

The DUTIES OF THE PASTOR shall be:

(1) to administer the affairs of the church and to represent it; (2) to call Church Meetings and meetings of the Session; (3) to present plans to these meetings and carry out their decisions; (4) to appoint and discharge church workers; (5) to discipline laymen; (6) to administer financial matters and to encourage laymen to do their duty toward the church and *Kyōdan*; (7) to make reports to the District and Headquarters regarding the work and finances of the church; (8) to communicate to the members, government orders and notices from the Headquarters and District Superintendent.

(Under certain conditions a church can be yoked with another one under one pastor but this should not be continued for more than three years.)

When a pastor is unable to administer the church affairs for three months or more the *Tōrisha* with the approval of the Personnel Committee shall appoint another minister as his substitute (*daimusha*) to function until the pastor is able to resume his duties. The substi-

tute to be appointed must prepare at once appointment-application papers.

A woman minister who is married can not be a pastor of a church without the consent of her husband.

A church can have other ministers besides the pastor.

#### VIII. MINISTERS

A minister (kyōshi) shall be a member (seikain) of a church belonging to this *Kyōdan* who is conscious of God's call and has passed the ministerial qualification examination.

An incompetent (kinshisansha), an unrehabilitated bankrupt, a person deprived of his right, one who has been punished under the Religious Bodies Law by imprisonment or penal servitude of more than one year shall be ineligible to the ministry, except that if three years has elapsed since serving the sentence or a stay of execution has expired the disqualification is removed. A minister who incurs one of the above disqualifications shall lose his standing.

There are two classes of ministers, ordained and unordained. When a candidate has passed the appropriate examination and is appointed by the *Tōrisha* as a minister a certificate shall be given to him stating whether he is ordained or unordained and his name shall be entered on the Ministerial Register.

An ordained minister (sei kyōshi) is authorized to be the pastor of a church (kyōkai shukansha), the minister in charge of an evangelistic center, a teacher in a theological seminary, an itinerant evangelist, a member of the *Kyōdan* staff or an un-assigned minister (including those on the waiting list and those temporarily or permanently retired). Ordination shall be administered at either the General Assembly or a District Meeting. Except for the sacraments, which only an ordained minister may administer, the pastoral work of ordained and unordained ministers is the same.

A minister who is ill or unable to perform his pastoral duties for a year or more shall be temporarily retired and if not active after a period of two full years shall be fully retired. If unable to serve after sixty years of age retirement is considered normal. Requests for retirement or re-instatement shall be submitted to the District Superintendent and the *Tōrishā*, but re-instatement shall be referred to the Personnel Committee for approval before it is granted.

Application by a minister of another *Kyōdan* for recognition as a minister of this *Kyōdan* shall be submitted to the *Tōrishā* accompanied by the proper credentials including a recommendation from the District Superintendent. Recognition may be granted after the matter has been referred to the Executive Council. A similar procedure shall be followed in case a minister wishes to be transferred from this *Kyōdan* to another.

#### The Examination of Ministerial Candidates

Graduates of the *Kyōdan* seminaries and Bible schools, persons with at least a middle school grade education who have studied essential theological subjects and those recommended by the District Superintendent, when they have been members of a local church of this *Kyōdan* for at least one year, may apply to District Examination Committee for appointment as an unordained minister. In addition to other information submitted there must be a recommendation from the local pastor and District Superintendent.

Examinations in the following subjects shall be held annually at the time of the regular District Meeting: personal faith and experience; Biblical introduction, interpretation and theology; church history, Japanese history. Graduates from recognized schools may be exempted from examination in Biblical introduction and interpretation, and Japanese history.



A candidate for ordination shall have been an unordained minister for at least three years and engaged in pastoral or administrative work. He shall present the appropriate materials and credentials to the Ministerial Qualifications Committee and be examined on his personal faith and experience, the history of Japanese thought, systematic theology, Biblical interpretation and theology, the history of doctrine, preaching and a thesis on theology which he shall prepare. In case a candidate shall have been in active service for ten or more years and has been very successful, on the recommendation of the District Superintendent, he may be exempted from all or part of the examination.

The examination shall be held once a year but by special permission a candidate may be examined over a period of years.

#### Training Schools

There shall be three types of training schools: theological seminaries, Bible schools and women's theological seminaries.

#### Pensions and Retiring Grants

There shall be three kinds of retiring grants: an annual pension, a single grant at the time of retirement and a grant to the surviving family.

A minister who has served for twenty-five year or more and reached the age of sixty is eligible for a pension. But if after retirement he engages in profitable employment or has an income from some other source, the pension may be partially or totally cancelled.

The annual pension shall be on the following basis:

1. For 25—30 years of service.....¥600
2. For 30—35 years of service.....¥720
3. For more than 35 years' service.....¥840

A minister who has served twenty-five years and retires before he is sixty shall be eligible for a pension when he becomes sixty years of age.

A minister who has served from ten to twenty-five years and retires because of illness or because of the convenience of the *Kyodan* shall receive a single grant equivalent to one-half the paid-up premiums plus ¥150 for ten years of service and ¥30 for each additional year.

The family of a minister who has served for twenty-five years and dies in active service shall receive a grant. When the children are over twenty and the parents are under seventy years of age this shall be equivalent to one half the paid-up premiums plus six hundred yen. Otherwise the annual allowance shall be on the following basis:

1. For 25—30 years of service.....¥200
2. For 30—35 years of service.....¥280
3. For more than 35 years of service.....¥360

When a retired minister who has served twenty-five years dies, the family shall receive a grant on the above basis. Such an allowance shall be granted for the life time of the wife, or parents beyond seventy years of age and to children until they become twenty years old.

The allowance for the family of a minister who has served less than twenty-five years shall be on the following basis, except that children of ministers who have served more than ten years shall receive the allowance until they become twenty years of age.

1. For 1- 5 years of service—a single grant, ¥200 .
2. For 5-10 years of service—a single grant, ¥300
3. For 10-15 years of service—2 annual grants,  
¥200-¥300
4. For 15-20 years of service—3 annual grants,  
¥200-¥300
5. For 20-25 years of service—4 annual grants,  
¥200-¥300

Upon the death of his wife a minister shall receive a solatium of fifty yen.

Pension funds shall be handled in a separate account. The premiums shall be 1% of the minister's salary. The local church's premium shall be double the minister's,

except that a dependent church or an evangelistic center shall pay 2% of the salary raised locally. Even though not a minister, a member of the *Kyōdan* staff shall be eligible for these allowances. A pensioner subject to discipline shall not receive an allowance until he has been re-instated. In case the funds are inadequate the Executive Council is empowered to reduce or suspend payments.

#### IX. LAYMEN

There shall be two kinds of members: children (*shoni*) and adults (*sei kaiin*). Child members are those children of members who have been baptized. Adult members are persons who confess their faith, promise to fulfill the duties of membership and receive baptism. The adult membership shall be divided into resident (*genjū*) and non-resident (*fuzai*). Adult members can observe the Lord's Supper. Only resident members can be delegates (*giin*) at the Church Meeting, be eligible for election as delegates to the District Meeting and General Assembly, and hold office in the local church, District and Headquarters.

The duties of membership shall be: to attend worship and other meetings and help in evangelism, to observe the rules of the local church and *Kyōdan*, and to contribute to their support.

With the approval of the church officers (*yakuin kai*) a pastor can remove a member from the church roll (1) if his address has been unknown for three years, (2) if he has failed to attend church for three years and neglected to contribute to the local church or *Kyōdan*, (3) if he is regarded by the pastor as unfit for membership. Such action must be reported to the next Church Meeting.

The transfer of membership from one church to another church of this or some other *Kyōdan* shall be by a letter of recommendation which shall be submitted to



the pastor along with an application for membership.

Each church shall have three or more members chosen by the session as representatives of the laymen (*shintō sōdai*) to assist the pastor in the administration and maintenance of the local church in accord with its constitution and the civil law. A person under twenty years of age, one who has been a member for less than one year, legal incompetents, bankrupts, one who has been imprisoned, or has had a more severe penalty, or subject to imprisonment within two years, and a wife whose husband forbids shall be ineligible.

#### X. DISCIPLINE

There shall be four kinds of ministerial discipline: (1) Revocation of ordination: to unfrock and expunge a minister's name from the Ministerial Register. (2) Dismissal: to discharge from the office of pastor, etc. (3) Suspension: to suspend from pastoral or other responsibilities for a period of not more than two years. (4) Reprimand: to warn and order circumspect conduct for a period of not more than one month. Those incurring suspension or more serious discipline shall not engage in the business of the *Kyōdan* or a local church.

A minister who is guilty under the civil code or the Religious Bodies Law shall be subject to discipline, the severity of which will depend upon the circumstances. For imprisonment of six or more months or penal servitude he shall be suspended, dismissed or unfrocked. For punishment under article XXVI of the Religious Bodies Law he shall be warned or suspended. For a fine or detention he shall be suspended or dismissed.

A minister disturbing the peace and order of the *Kyōdan* by acting contrary to its essential teachings, or misleading or attempting to mislead the faith of members shall be unfrocked. If he seeks by illegal means to destroy the *Kyōdan* organization or purposely obstructs

its work he shall be suspended, dismissed or unfrocked. If he obstructs the work of a District or *Kyōdan* worker he shall be suspended or dismissed. If he misuses or changes a document or the seal of the *Tōrishā* or Headquarters, etc. he shall be dismissed or unfrocked.

A minister guilty of misconduct in connection with the property or finances of a church, shall be reprimanded if in spite of warnings he neglects to pay assessments for two years, be unfrocked or dismissed if he intentionally or through gross error causes great property loss, and be reprimanded, suspended or dismissed if he disposes of *Kyōdan* or church property, borrows money on it or gives it as security without the proper procedure.

A minister who, acting contrary to the orders of the *Kyōdan*, without reason does not respect the instructions of the *Tōrishā* shall be suspended. If he fails to respond to a summons from the *Tōrishā* or Judiciary Committee he shall be suspended or dismissed. If without reason he fails to present reports and other documents to the *Tōrishā* or Headquarters he shall be reprimanded.

A minister, guilty of conduct unbecoming to his office, such as falsifying reports or perjury shall be suspended or dismissed. If he is guilty of dishonorable action so that confidence in him has been destroyed he shall be reprimanded, suspended or dismissed. If he has infringed the civil code, *Kyōdan* or local church regulations or committed some act injurious to the public welfare he shall be reprimanded or suspended.

(In case a lay delegate or official commits any of the above offenses he shall be given commensurate discipline.)

If a minister or *Kyōdan* worker is under examination or found guilty under articles XVI and XVII of the Religious Bodies Law (which deal with disturbing the peace), the *Tōrishā* shall place the matter before the Judiciary Committee for appropriate discipline.

The District Superintendent shall investigate breaches of the constitution and present the material in writing to the *Torisha*, who shall make his final decision after a verdict has been rendered by the Judiciary Committee. The judgment, including the discipline imposed, shall be handed to the accused in writing and shall be effective at once. On appropriate occasions amnesty or a reduction of sentence may be received. In case of extreme contribution the sentence may be reduced or pardon granted but until completely released by the court the church may not restore a man to regular standing and even then must not oust another in order to give him his former position.

#### XI. ADMINISTRATION OF PROPERTY AND FINANCE

There shall be three classes of property: (1) permanent (*kihon zaisan*), including land buildings, movable and immovable property, securities, etc; (2) special; and (3) ordinary.

Special property shall be held for a designated purpose. By vote of the Executive Council it can be handed over to the proper organization when it becomes a juridical person. If the property is to be used for purposes outside the regular budget the approval of the organization concerned and the unanimous approval of the Executive Council is required. The expenses for handling special property shall come from its income or by assessments on the institution to which it belongs.

The property shall be administered by the chairman of the Financial Affairs Board. Real estate and immovable property shall be registered with the courts. Securities and negotiable instruments shall be entrusted to banks and trust companies. Cash, except what is required for current use, shall be deposited in banks or the post office. An inventory of property shall be taken at the close of each year.



Except under unusual circumstances the permanent property shall not be disposed of. In any case its disposition shall require the careful examination and the unanimous approval of the Audit Committee, a three-fourth vote of the Executive Council and a majority vote of the General Assembly. By vote of the Executive Council the income from permanent property shall be put into the common property.

## 2. Assessments, Etc.

The funds required for evangelism, public welfare work etc. shall be derived from assessments, gifts, income from property, etc. The assessments of a church shall be based on its previous year's expenses (subsidies not included) and decided annually by the General Assembly.

Assessments shall be paid monthly. When a church fails to make payments for one year it shall make the back payments the following year. If without reason it shall fail to pay assessments, including pension premiums, for 2 years it can not elect delegates to the General Assembly. But if the situation requires, all or part of the assessments, by vote of the Executive Council may be postponed or remitted. Newly established local churches can be excused from the payment of assessments for only the year in which they received recognition.

In case of catastrophe the General Assembly or Executive Council can lay assessments or collect gifts for certain local churches or institutions.

## 3. Subsidies

A local church or institution that is unable to raise all or part of its expenses can be aided,—the amount to be fixed by the Executive Council and reduced as conditions may warrant.

## 4. Budgets and Financial Reports

The annual income and expenditures of the *Kyōdan*

shall be in accord with the regular and special budgets adopted by the General Assembly. The estimates shall be prepared by the Financial Affairs Board on the basis of requests from the board chairmen and after approval by the Administrative Council and Executive Council shall be presented to the General Assembly. In case of necessity the Executive Council can make changes. If the application of the rules becomes difficult a special budget can be created by action of the General Assembly.

The budget shall be presented at the beginning of the General Assembly. If for some reason it is not voted the previous year's budget, prepared by the Audit Committee, shall be used and shall be approved by the next General Assembly. Financial reports shall be made in the same way as the budgets and be examined by the Audit Committee before April 1st of each year.

A reserve fund shall be established for use in emergencies or when there is a deficit. Disbursements from it shall require the approval of the Executive Council except in case of urgency when the Administrative Council shall act.

Debts may be incurred to pay current budget items if they are to be refunded from current income but beyond this the approval of the Audit Committee, a three-fourth vote of the Executive Committee and the approval of the General Assembly is necessary. Contracts which will affect church assessments shall be approved by the Audit Committee and a three-fourths vote of the Executive Council but very important ones should be decided by the General Assembly.

## XII. PUBLIC WELFARE WORK

## XIII. AMENDMENTS

An Amendment requires a two-thirds vote of the General Assembly and the sanction of the local governor. It must be published thirty days before the General Assembly but in case of urgency a three-fourths vote of the Executive Council can amend the constitution provided it does not vitally affect the *Kyōdan*. In accord with the Religious Bodies Law Article V, the union of this *Kyōdan* with another shall require a three-fourths vote of the Executive Council. Dissolution requires a three-fourths vote of the General Assembly and the approval of two-thirds of the Districts and pastors. In case of dissolution the disposition of the residual property of the *Kyōdan* shall require a three-fourths vote of the General Assembly.

### Supplementary Rules Not a Part of the Constitution

This constitution shall go into effect on the day recognition is granted by the Minister of Education. At the establishing General Assembly the election of the *Tōrisha* shall be as here-in provided. In the newly organized *KYODAN* the local churches and ministers shall be accorded the same standing as they hold in their respective denominations and until new rules have been adopted and sanctioned by the local governor business shall be conducted as in the past.

For the present the eleven groups—previously listed in the note under sub-head “The Basis of the Church”—shall continue their existence as branches of the *Kyodan*, but hold necessary conferences and conventions, and conduct their business, including pensions, assessments, etc., in consultation with the proper *KYODAN* officials.



Each branch shall recommend (nominate) one Councillor.

Pending the establishment of its own schools the following shall be regarded as recognized institutions for the training of church workers:

1. Doshisha Theological Seminary.
2. The Japan Theological Seminary.
3. The Central Theological Seminary.
4. Aoyama Theological Seminary.
5. Kansai Theological Seminary.
6. Lutheran Theological Training School.
7. Baptist Theological School.
8. Bible Institute (Holiness).
9. Bible School (Holiness).
10. Bible School (Nippon Dendo).
11. Free Methodist Theological School.
12. Nippon Itchi Kyodan Theological School.
13. Japan Bible School (Church of God).
14. Aoyama Women's Theological Seminary.
15. Union Women's Theological Seminary.
16. Kobe Women's Evangelistic School.
17. Kansai Women's Theological School.
18. Tokyo Seikei Jogakuin Bible School.
19. Hokusei Jogakko Bible School.

Missionary relations shall continue according to the present arrangements except that this shall involve no financial relations with the *KYODAN*. Likewise, relations with the Christian schools shall remain unchanged.

By agreement among the branches the rules covered by the three preceeding paragraphs can be changed except that in case of union or dissolution only the decision of the branches involved is necessary.

## Chapter XI

### MISSIONARY OBITUARIES

*Compiled by* GILBERT BOWLES

#### **James Barbour Ayres**

James Barbour Ayres was born at Carmelton, Virginia, on May 25, 1859. After graduation from Knox College in Galesburg, Illinois, and McCormick Theological Seminary in Chicago, he married Miss Marian C. Stilson and immediately came to Japan as a missionary of the Presbyterian Church in the U.S.A., arriving in Yokohama on October 22, 1888. Most of his missionary career was devoted to evangelistic work in Yamaguchi Prefecture, with residence in the city of Yamaguchi and in Shimonoseki. During his last eleven years in Japan Dr. Ayres lived in Osaka, where, in addition to acting as administrator and teacher in the Osaka Theological Seminary, he rendered a fine service in strengthening weak city and suburban churches and filled most efficiently the office of Treasurer of his Mission.

Mrs. Ayres died while on furlough in 1917. Dr. Ayres and Mrs. Ethel W. Misener were married in Japan in 1922 and, in accordance with the regulations of the Presbyterian Board, were granted Honorable Retirement in 1929, after which they lived in Toronto, Canada, and Longwood, Florida. Dr. Ayres' death occurred in Longwood on June 12, 1940. He is survived by his wife, a son, a daughter and a stepson.

There was an outstanding faithfulness to duty in all phases of Dr. Ayres' missionary work. His personal preference would have been to devote himself solely to his

evangelistic work, but when the supervision of the erection of buildings seemed to be a way for him to help the Christian Movement in Japan, he undertook the burden and carried it through with intelligence and careful attention to detail. When Kojo Girls School was moved from Yamaguchi to Shimonoseki, there to unite with Umegasaki Jo Gakko of Nagasaki to form the present Baiko Jogakuin, Dr. Ayres gave unstintingly of his time, strength and counsel to the organization of the union of the two schools and the erection of its buildings. Later, for his Mission, he assumed the oversight of the erection of four missionary residences and the buildings of the Theological Seminary in Osaka. This led him in his last illness to make the humorous remark, "It would be just my luck to have God put me to building some of the mansions in Heaven, as the Mission did!"

Dr. Ayres was indefatigable in his evangelistic work, vigorous and earnest in his preaching, skilled in effecting organization. He was straightforward in his dealings with all people, sometimes to the point of seeming bluntness, but his honesty, coupled with a very evident friendliness for the Japanese people, made them trust him in all circumstances and respond to him with admiration for his integrity.

The nurturing of struggling churches, the guiding and strengthening of individual Christians and the teaching of the Way of Life to those who knew it not—these were Dr. Ayres' deepest concerns all through his life. Many are richer in spiritual experience and stronger in Christian character because they were privileged to have fellowship with James Barbour Ayres.



### **Miss Annie Berry**

Miss Annie Berry was, with her sister, Miss Effie Berry, an associate member of the Methodist Episcopal Mission in Japan. As elder sister of Dr. Arthur D. Berry, of the Aoyama Gakuin, Tokyo, Miss Berry had always taken a deep interest in Christian work in Japan.

Born in the town of Mexico, New York, in 1869, Miss Berry had spent most of her life there, busily employed as a dressmaker, and active in many forms of Church work. Her brother came to Japan in 1902, and from that time much of Miss Berry's interest centered in this land. A few years ago she was able, with her sister, to come to Japan, and live with her brother in Aoyama Gakuin. She continued for some years to use her skill with her needle, and was also active in the work of the Tokyo Union Church, the Tokyo Women's Club and other organizations, loyally supporting her brother in his missionary activities.

For the past year or more Miss Berry has suffered greatly, but has endured her sufferings with remarkable Christian fortitude and cheer. On January 4 she was carried aboard the boat in Yokohama, to seek further treatment in her home land, but three days later, on January seventh, she passed quietly to rest, and was taken by her brother and sister to the old home town. She had a deep affection for the people of this land, and left a wide circle of friends to mourn her.

### **Arthur Daniel Berry**

The host of friends of Dr. Arthur D. Berry were shocked to receive word that he had passed away in his home town of Mexico, New York, on February 11, 1941. He had left Japan but a few weeks previously seemingly in excellent health.

Arthur Berry was born in Mexico, in northern New York, on August 7, 1872. His family were active in the Methodist Church, and from early childhood that Church was his home. He obtained his schooling in the local schools. He later taught in a district school before entering Syracuse University in 1891. On graduation from Syracuse he entered Drew Theological Seminary, for further study, which he elected to do in New York and at Drew.

For three years Dr. Berry served as pastor of the Maplewood Methodist Episcopal Church, in the Newark Conference, the conference to which he still belonged when he passed away.

In 1902 Dr. Berry was appointed to work in Japan under the Methodist Episcopal Board of Missions, and spent his first two years in Fukuoka, chiefly employed in the study of the language. His next year was in Moji. The following year he was appointed to the Theological Department of Aoyama Gakuin, Tokyo, with which he was closely identified until he left Japan at the beginning of the present year. During twenty-five of those years he served as Dean of this Department, and the story of his part in the development of the institution, the erection of its buildings before and after the great earthquake, and the student contacts within and without the class room, the large sums he raised by continuous and laborious efforts to make possible to multitudes of young men the obtaining of an education, cannot here be told. Dr. Berry himself would be the last to desire to have it told. But it is written deep in the hearts of a multitude in Japan, more especially of those who are serving in the Christian ministry.

Dr. Berry has taken a leading part in many of the Christian activities within the Empire, in the Federation of Christian Missions, in the beginnings of the Christian Literature Society, as well as through all its history, serving as its Vice Chairman at the time of his death.

Dr. Berry never married, but his home was a center of hospitality. Travellers, globe-trotters, strangers or friends, were received with a welcome that never failed, and friendships thus formed were kept strong until the end. The cordiality of the Berry home was a by-word for many years, and it had been shared by Ministers of State and Ambassadors as well as by the humblest of his students and the passers-by.

For a number of years past Dr. Berry's two maiden sisters had made their home with him, and showed the same glow of hospitality and affection for the people of this land. Because of his sister's serious condition Dr. Berry, who much desired to remain at his post during these troublous times, left for home in America in early January. His sister died before they reached home, and two weeks later Dr. Berry himself passed away. Word has not yet been received as to the cause of death.

He, being dead, yet speaketh through the lives and the message of the multitude of young men who he helped to train and prepare for preaching the Gospel in Japan.

### **Miss Grace Elizabeth Babcock**

Grace Elizabeth Babcock was born at Chicago, Illinois on Dec. 4, 1891. She graduated from the University of Michigan in 1914 and from the Congregational Training School for Women (Chicago) in 1916. After her graduation Miss Babcock was Church assistant at the great Pilgrim Congregational Church, Oak Park, Illinois; and for a time she was on the staff of the Congregational Training School for Women. Miss Babcock arrived in Japan under appointment of the American Board on September 6, 1922. She was to have been principal of the Kobe Women's Evangelistic School, but after three years of language study, due to serious eye trouble, she was compelled to return to America in November 1925. She died in her home in San Antonio, Texas, August 9, 1940.



### **Mrs. Frederick H. Blair**

Mrs. Josephine Blair came to Japan in 1916 with her husband, as member of the Methodist Episcopal Mission. They made their home on the Aoyama Gakuin compound, and engaged in the study of the language, being appointed for evangelistic work in the Hokkaido.

For health reasons they were compelled, after but two years, in 1918, to return to the United States. But they never lost their affection for the people of this land. During these intervening years they have been engaged in Christian Social Service in Los Angeles, Dr. Blair still being in charge of a large Methodist center in that city. They have made their home in South Pasadena, and been active in many forms of Church work.

Mrs. Blair passed away in Baltimore on Dec. 8, 1940.

### **George Chapman**

On October 2nd, 1940 Rev. George Chapman died in London at the age of 82. He came to Japan in 1885 and for some years, until his marriage in 1892 to Miss Julia Warren, he was a lecturer at the Osaka Divinity College. His kind, quiet manner and good knowledge of the language were very much appreciated by the students and others. After his marriage, on return from furlough, he was stationed in the country for evangelistic work. He returned later to the Divinity College as Principal. Before his retirement in 1921 he was Secretary of the C. M. S. Japan Mission.

After his return to England he was for some years vicar of various country churches. His wife died five or six years ago, while the youngest son was attached to the British Embassy in Tokyo, as language officer—1934-37. During the Great War Mr. Chapman served as a chaplain with the forces in France.

### Mrs. W. W. Colborne

Mrs. W. W. Colborne (nee Sophia Ellen Field) was born in Swansea, Wales in 1862. She possessed artistic, musical, and linguistic gifts of a high order which were developed by the generous education she received. After a period of training she was accepted as a missionary of the Congregational Church,—the well known London Missionary Society. She was sent to South China where she met Dr. W. W. Colborne of the Church Missionary Society, whom she married in 1894. Dr. Colborne's health necessitated a change of climate and in 1895 they were sent by the C.M.S. to Japan and began medical mission work in Hakodate. A serious illness made it impossible for Dr. Colborne to continue his work and after resignation they made their home in Boshu, Chiba Prefecture. Here with an incapacitated husband Mrs. Colborne carried on work until her death in 1940. After her husband's death she developed eye trouble and eventually became totally blind. But she never lost heart and for 16 years carried on evangelistic work, educational work and work for T.B. patients with great vigor. Her work on these lines was recognized by the gift of a silver vase from a Society whose President is H.I.H. Prince Takamatsu, in 1939.

Blessed with ample means, Mrs. Colborne gave of her generosity to many good causes and established those kindergartens in Outer Boshu. Those churches stand today as a memorial of her work. She lived the simplest of simple lives and left a handsome endowment fund which will carry on her work for at least another 20 years. With her husband, and sister, she is buried in the hills of Boshu, where she passed away on July 13th, 1940.

### **Eber Crummy, M.A., B.S., D.D., LL.D.**

Dr. Crummy was born in 1861 of Irish parentage, in Frankville, Ontario, Canada. He was educated in Athens High School, Cobourg Collegiate Institute, and Victoria University. He was ordained to the ministry of the Methodist Church in 1888, married the same year and soon came to Japan. He at once entered upon work under the Imperial Government in Kumamoto.

In 1892 he entered the Methodist Mission in Japan and was appointed Dean of the Theological School in Azabu, Tokyo. While in Japan he took much interest in the work of the Bible and Tract societies.

In 1896 he returned to Canada and entered the pastorate serving in churches in Kingston, Toronto, Winnipeg, Moose Jaw, Red Deer, Calgary and Vancouver. He passed away in August 1939 in Victoria B.C. where he had resided since his retirement in 1931. He is survived by his widow, two sons and one daughter. One son, William was killed in the Great War and the other two were seriously wounded in the war.

Dr. Crummy possessed a magnetic personality, he had a broad outlook on life, and had a sympathetic heart characteristic of the Irish.

He was a profound scholar, a distinguished educator, a preacher of clear thought and deep conviction and power. These qualities made him eminently successful as a minister, a pastor and a leader of men. Dr. Crummy rendered efficient and worth while service in civic as well as church affairs.

### **Miss Sala Evans**

Miss Sala Evans, born (about) 1861, came to Japan in 1893 under appointment of the Southern Presbyterian Mission Board. Her first year was spent in the Girls' School in Kochi. She was later Principal of the Kinjo



Girls' School, Nagoya. The greater part of her work, however, was in the evangelistic field. She retired from her missionary work in 1913. Her death occurred at her home, Farmington, Missouri, on January 27, 1941.

### Ernest Wilson Clement

Ernest W. Clement will best be remembered as an educator and as an author of distinction in the field of Japanese studies.

Born in Dubuque, Iowa, U.S.A., in 1860, he received his higher education at the University of Chicago where he was granted his Bachelor's degree as valedictorian and senior-essay prize-winner in 1880 and his Master's three years later. His first teaching experience was gained in the Middle West.

Accepting a cabled invitation to a position on the faculty of the Government Middle School in Mito, Ibaraki Ken, he arrived in 1887 with his bride and mother to make the arduous trip to Mito from the Capital by ricksha. After four happy years of successful teaching there and furlough, he accepted appointment under what was then known as the American Baptist Missionary Union of Boston—now the American Baptist Foreign Mission Society of New York—to become the first Principal of the newly founded Tokyo Gakuin in Tsukiji, Tokyo—later removed to Ushigome and thence to Yokohama as Kanto Gakuin. It was during this period from 1894 through 1911 that Prof. Clement exerted his strongest Christian influence as a lay educator in an institution purposely kept small in numbers according to his educational ideals, with wide scope for his abilities and scholarship. To such an institution surely some of the overcrowded and regimented Christian schools of today might well look with wistful yearning.

During twenty-five of Prof. Clement's thirty-seven years in the Japanese Empire, he was correspondent for

the Chicago Daily News. At the turn of the century he was Editor of the *Japan Evangelist*, now, the Japan Christian Quarterly. He also edited the *Christian Movement in Japan* for three consecutive editions, 1907-09.

From 1911, for a period of sixteen years, Prof. Clement was on the staff of the Tokyo First Higher Government School, in closest association with the Director, the late Dr. Inazo Nitobe. In 1927 Prof. Clement had conferred upon him, in recognition of his invaluable services to the Empire the Fifth Order of the Rising Sun.

For many years Prof. Clement was active in the Asiatic Society of Japan, of which he was long a member of the Council, and also served as Librarian and as Vice President.

Prof. Clement's best known works include the following: A Handbook of Modern Japan; A Short History of Japan; Christianity in Modern Japan; Japanese Floral Calendar; Constitutional Imperialism in Japan; Japanese Chronology; Fifty Sessions of the Japanese Imperial Diet; Numerical Catagories in Japanese.

Mr. Clement died at the home of his daughter, Mrs. Ruth Hoyer, in Florida Park, New York, on the 11th of March 1941. He is survived by his widow, the former Miss Nellie Hall of Beaver Dam, Wisconsin; a son, Edward Jesse of Syracuse, New York; and two daughters, Mrs. Ione Clarke and Mrs. Ruth Hoyer.

### Miss Edith L. Foote

Edith L. Foote, whose home was in Yonkers, New York, came to Japan in March 1923, from Washington, D.C., where she had been living for several years, having a position in one of the Government Departments. In Washington she took an active part in the Woman's Auxiliary (the missionary society) of one of the largest churches in the city.

Miss Foote was Treasurer of the District of Kyoto, of the American Episcopal Church Mission, from 1923 until 1940, under Bishop Tucker and later Bishop Nichols. She acquired a knowledge of the Japanese language which was well above the average; and took an effective part in evangelistic work among women in some of the Kyoto churches, and had Bible classes for High School students, the Council of Advice of the Kyoto District. She returned to America in November 1940, because of ill health, and died in New York City on December 17th, 1940.

### **Mrs. Agnes Donald Gordon**

Agnes Donald Gordon was born at Andover, Mass., Sept. 3, 1852. She graduated from Punchard Free School. On July 30, 1872, she married Rev. Marquis Lafayette Gordon, M.D. The Gordons were the fifth family appointed by the American Board of Commissioners for Foreign Missions to its Japan Mission. They arrived September 24, 1872 and were located in Osaka from then until 1879. The first Kumiai Church was organized in the Gordon's home in 1874. In 1879 Dr. and Mrs. Gordon went to Kyoto where Dr. Gordon became a teacher in Doshisha but continued his evangelistic work.

Dr. Gordon died at Auburndale, Mass., Nov. 4, 1900, but on March 26, the following year Mrs. Gordon returned to resume her evangelistic work in Kyoto. She founded the Soai Kindergarten near Nio Mon in Kyoto in 1894 as a memorial to her husband. She continued as principal of this kindergarten and in general evangelistic work until her formal retirement at the age of seventy in 1922. Soon after this, the kindergarten property was sold and the income used to set up a special scholarship in the Doshisha Theological Seminary as memorial to Dr. Gordon. The kindergarten equipment she contributed to the Japanese principal who is still carrying on the work very successfully with the original name though in a different



part of the city. Mrs. Gordon returned to Kyoto on April 3, 1924 and spent most of the time until last October in Japan; at first living with her daughter, Mrs. S. C. Bartlett, in Kyoto and later with her other daughter Mrs. S. C. Reifsnider in Tokyo. It was a great joy to her and all the American Board missionaries that, with Mrs. Reifsnider, she was able to attend the 70th anniversary celebration at the Biwako Hotel in Otsu, November 3-5, 1939. Her part in the "Reminiscence Panel" was one of the high points of the meeting.

Mrs. Bartlett is living in Norwich, Conn., and Mrs. Reifsnider in Tokyo. A son, Crawford, died in infancy and a second son, Donald, at the age of fifty-five, in 1923. Mrs. Gordon died in the home of her grand daughter, Mrs. K. W. Coghill in Pasadena, California, December 29, 1940. Her grandson, John Reifsnider, was also there at the time. The funeral was conducted by her old friend, the rector of the Church at Pasadena in which her son-in-law, Dr. Reifsnider, was consecrated a bishop. Internment was at her old home in Andover.

### Miss Dorothy Hittle

Miss Dorothy Hittle was born in Victor, Iowa, in 1892. She received her early education in Chicago schools and graduated from the Columbia School of Music, Chicago, in 1912. She arrived in Japan Nov. 25, 1919, and became a member of the Staff of the Episcopal Church Mission, District of Tokyo. After spending two years in Tokyo, where she studied the Japanese language, taught music at St. Margaret's School and assisted at one of the Church hostels, she was transferred to Hirosaki.

In Hirosaki Miss Hittle did parish work and supervised the Kindergarten in Odate until 1928 when she went to Akita to do similar work. In April 1930 she was transferred to Sendai to the staff of Aoba Jo Gakuin where she taught Religious Education and later became

Religious Education Director for the District of Tohoku. After a lingering illness of a year and a half she died in St. Luke's Hospital, May 28, 1940. She is buried in the Foreign Cemetery in Sendai.

### **Mrs. Elizabeth Wippell Hutchinson**

Born on Dec. 31, 1851. Died at Clifton, England on Feb. 8, 1940. Came to Japan as the wife of the late Rev. (afterwards Archdeacon) A. B. Hutchinson in 1882, and was stationed with him in Nagasaki and Fukuoka, and then again in Nagasaki. She was one of the real home-makers, not only for her own family but for many others. Her calm and serene faith were a strength to many. She spent 38 years in Japan.

### **Carl F. Juergensen**

The Rev. Carl Frederick Juergensen was born in Gludstadt, Schleswig-Holsten, Germany, December 4, 1862. On July 8, 1888, he was united in marriage to Miss Fredrike Marten and sailed with her for America in 1896, where they made their home, in Cleveland, Ohio. To them four children were born: Hugo, who passed away in infancy; John William, who for nineteen years served as a missionary in Japan and who died in Nagoya in 1938; and Marie and Agnes.

Mr. and Mrs. Juergensen came to Japan in 1913 and were engaged in evangelistic work in the Assemblies of God Mission. As a result of Mr. Juergensen's efforts and faith, the Takinogawa Church of Tokyo was brought into being, a Bible School, five mission stations, and a Leper Home were established. One of the graduates of the Bible School is now in charge of the leper work in Akiho, Miyagi Prefecture. Mr. Juergensen was much loved and respected by the Japanese.

Mr. Juergensen was not a teacher or an organizer, but a flaming evangel. A passion to lead men to Christ

always was burning in his heart. During the early years of his ministry he walked far and wide over the city of Tokyo, holding four and five street services a day. When, because of failing health, he no longer was able to be active, his hours were spent in intercessory prayer for the people of the land of his adoption.

Mr. Juergensen spent twenty-seven years in Japan with only one furlough, in 1922. He died at his home in Karuizawa, August 29, 1940.

### **Mrs. D. W. Learned**

Mrs. D. W. Learned (Florence Helen Rehard) was born in Coshocton, Ohio, March 27, 1857. While she was a student in a girls' seminary in Missouri, D. W. Learned, who had just received his Ph.D. from Yale University, came to that school as a teacher of Greek. They were married July 1875, and arrived in Japan November 26, the same year, as the thirteenth family to be appointed to the American Board's Japan Mission. The first few months were spent in Kobe, but from April 1, 1876, they moved to Kyoto, where Dr. Learned became one of the first teachers in the newly opened Doshisha. They lived first in an old noble's mansion in what is now part of the palace grounds, but soon moved to the house just north of the palace in which they lived for over fifty years.

Mrs. Learned had periods of serious illness and was never robust, but in their early years in Kyoto she founded the Imadegawa Kindergarten, which she carefully supervised almost up to the time of their departure from Japan, September 18, 1928. Since that time Dr. and Mrs. Learned have been living at Pilgrim Place, Claremont, California, where Mrs. Learned died May 19, 1940. She is survived by one daughter, Mrs. William L. Curtis, who has made her home with the Learneds since the death of Dr. Curtis in 1929.



### **Mrs. Nellie Hart Nichol**

Mrs. Nellie Hart Nichol, widow of William Grieve Nichol, M.D. died in Montreal Convalescent Hospital in her 76th year.

Miss Nellie Hart came to Japan and taught in the Toyo Eiwa Jo Gakko, Tokyo, from 1889 to 1890. This experience enriched her later life and she never lost interest in Japan though she was here so short a time. She took back to Canada a fund of knowledge about the Far East which she passed on to her students.

In 1896 she married William Grieve Nichol, M.D., a Montreal physician, who died in 1924.

Mrs. Nichol was a woman of outstanding personality and is remembered by her former pupils and friends as one who communicated to them her zest for living and her interest in people. She was well known as a speaker and gave many missionary addresses on work in Japan.

### **George Miller Rowland, D.D.**

George Miller Rowland was born at Edwardsville, St. Lawrence County, New York, on Dec. 11, 1859. He graduated from Middlebury College in 1883 and from Hartford Theological Seminary in 1886. He received an honorary degree of Doctor of Divinity from Middlebury College in 1904. He was ordained on June 25, 1886. He was married to Miss Helen Annette Goodrich on June 30, 1886.

Dr. & Mrs. Rowland arrived under appointment of the American Board on Oct. 20, 1886. They were stationed at Okayama from November 16, 1886 to April 1890, at Tottori from April 10, 1890 to 1895, and at Sapporo December 3, 1896 to November 1924. On their return from furlough October 30, 1925 the Kumiai Church assigned them to its reopened station in Tokyo. Dr. Rowland soon made a place for himself; not only in the Kumiai Church, but in

interdenominational activities and in the foreign community. His fine command of the Japanese language, handsome appearance and courtly manners made him one whose memory will long be cherished by both Japanese and western associates. On October 28, 1929, Dr. Rowland having reached the retirement age, he and Mrs. Rowland became emeritus missionaries and sailed for America, on October 28, 1929. Since that time, they lived at the Walker Missionary Home in Auburndale where Dr. Rowland died March 13, 1941.

### Henry Peto

Rev. Henry Peto came to Japan as a layman in 1915 and studied the Japanese language in Yonago. As the Great War dragged on he felt it right to volunteer for active service and left the country in the autumn of 1918 reaching England a few weeks before the Armistice was signed. The Church Missionary Society next sent him to Ceylon where he served for twenty years as principal of St. John's College, Jaffna, and brought the institution to a high pitch of efficiency. His useful life was cut short in the early summer of 1940 when he died from heart failure in attempting to save the life of a fellow bather who was eventually rescued by fishermen. He left a widow and four sons who were all in England at the time of his death. Short though his Japanese residence was, he always retained a great love for Japan and a surprising memory of the language. He made an opportunity to spend one happy summer in Karuizawa, accompanied by his wife and their first born child.

### Miss Loretta L. Shaw

Miss Loretta L. Shaw came out to Japan under the Women's Auxilliary of the Church of Canada in 1904, but as an educational missionary was lent to the C.M.S. and for many years gave valuable service in the Poole Girls' High School in Osaka. Later the Canadian Mission lent her to the Christian Literature Society, where she found full scope for her literary ability. When Miss Shaw left Japan for furlough in 1936 she hoped to return to this country, but illness prevented this desire from being fulfilled, and she was called to higher service in August of this year.

(Personal sketch of Miss Shaw by Miss K. Tristram)

"It was a great privilege to have Loretta Shaw as a Colleague in the Poole School for twenty-five years. From the beginning hers was an outstanding contribution to the Japan Mission. In New Brunswick University she had First Class Honours each year of her four years course for M. A. and was awarded the Douglas gold metal for English.

A born teacher, the school as a whole, individual teachers, pupils, old girls and myself owe her more than I can say.

The special advanced English course, organized and carried on by her, would have been a still greater success had it not been for lack of funds, which necessitated closing it down after a few years. She had a great mind, always alert. The critical faculty was strong, and her well thought out opinions on a wide variety of subjects were refreshing and stimulating,—whether one agreed with them or not.

She was always keen to strengthen what was weak, right what was wrong, and to help in whatever way they needed, those with whom she came in contact. She was



an ideal friend, faithful, true and understanding, with strong and deep affection.

There were in her exceptional literary gifts, for the exercise of which the school did not give her sufficient scope. But this was found later in her fine work for the Christian Literature Society.

On her return to Canada she was in great demand as a speaker on the work of Foreign Missions, and listeners always heard a message clear, vivid, powerful, and going to the root of the matter.

Faith in God was the inspiration of her life of service, and her gifts were consecrated to Him. So she was enabled and inspired to pass on to others, whether in Japan or elsewhere, the call she herself had heard to a life in Christ and for Him."

### L. C. M. Smythe

The Rev. Landon Cheves McCord Smythe, D.D., was born in Charleston, South Carolina, on February 7th, 1883. For almost fifty years his grandfather was pastor of the First Presbyterian Church of Charleston, and a leading citizen. His father was a prominent lawyer. Dr. Smythe received from the University of Virginia the degrees of B.A. and M.A., and the degree of Bachelor of Divinity from Princeton Seminary in 1912. After a year of study at Heidelberg and Marburg Universities, Dr. Smythe came to Japan in November 1913, at the age of thirty.

After a year and a half in the Language School in Tokyo, he was located in Toyohashi, where he remained three years. During this initial period of service he was influential in leading many college and university students into the Christian life. He always felt an especial call to such work among educated young men.

At first Dr. Smythe had no special interest in evangelistic work among Japanese school girls, to whom he laughingly referred as "the most uninteresting specimens of

the human race." But when called to move to Nagoya to help in the work of the Kinjo Jogakko he accepted, and threw himself into this work with energy and enthusiasm. He soon changed his opinion of Japanese school girls. In Nagoya he was associated in the school work with Mr. Yoichi Ichimura, and there grew up between them a spirit of rare Christian friendship and cooperation. For twenty six years they worked together, and under their joint leadership the school grew from a tiny low-grade school to a Christian college with 1,200 students.

Dr. Smythe's personal contribution to this development was fourfold. First, he was a talented Bible teacher, and through this teaching his influence extended to teachers and students alike. Second, he was advisor and "balance wheel" to Mr. Ichimura, sometimes holding him back, and sometimes pushing him forward. Third, he was financial head of the school, and managed its funds with great success. Fourth, he gave a large part of his personal fortune to the school, and helped to raise money for the purchase of additional land, for the erection of new buildings, and for the permanent endowment.

Dr. Smythe was a devout Christian and a thorough scholar. His influence will long remain in the Mission of which he was a member, in the "Golden Castle College" which he helped to build up, in the churches which he helped to build, and in the many young people whom he led to Christ.

In October, 1939, failing health caused him to give up work in Nagoya and to return to America. After a few months spent in Honolulu, he and Mrs. Smythe returned to his old home in Charleston, where he died in February.

In recognition of his eminent services to Christian education in Japan, an Imperial Decoration was conferred upon Dr. Smythe. This was sent to America, and reached him a very short time before his death.

### **Mrs. Alice Wulburn Stirewalt**

Mrs. Alice Wulburn Stirewalt departed this life on Saturday, January 4, 1941, at 9 o'clock at her home, 303 Hyakunin-machi, Yodobashi-ku, Tokyo.

Alice Wulburn Stirewalt was born in Charleston, S.C., Sept. 8, 1879, and was a member of one of the prominent families of her native city. She was baptized in infancy, confirmed at an early age, and spent her life in Christian service. Until her marriage, she was an active member of St. John's Lutheran Church, Charleston, and took a leading part in the promotion of the cause of foreign missions. She was graduated from Maryland College, Lutherville, Md., June 1899, was married to Dr. A. J. Stirewalt, August 5, 1914, and arrived in Japan September 3, of the same year in company with her husband.

Mrs. Stirewalt leaves behind three children: Meta Elise Stirewalt (Mrs. Millard O. Ricker), who was married last June; Ruth Emily Stirewalt, technologist in the Laboratory of the S. C. State Medical College; and Alice Wulburn Stirewalt, who left Japan last August, and is now a student in the College of William and Mary, Williamsburg, Virginia.

Since her arrival in 1914, during twenty-six years, Mrs. Stirewalt resided with her husband in the following places in Japan: Saga—Oct., 1914-15; Kumamoto, March 1915-July 1920; Tokyo, Oct. 1921—until her death.

During all these years, she was devoted to the Japanese, for whose sake she came to this mission field with her husband, and has spent herself unstintingly in their behalf. As a faithful helpmeet, a devoted mother, and an earnest missionary, Mrs. Stirewalt has deeply influenced many lives, and her death is keenly felt by a multitude of friends, Japanese as well as foreign.

Mrs. Stirewalt is the first of the Japan Lutheran Mission group to die on the field, and to be interred in Japan.



Her grave will be a perpetual reminder of the close ties which bind the Christians of Japan with the Christians of the United States, and indeed of the world. Thus even in death, she is still contributing toward the glorious work of the Kingdom of our Lord and Saviour Jesus Christ.

Since her serious illness a few years ago, Mrs. Stirewalt has been facing the great mysteries of life and death, and has left behind a record, which reveals to us the lines of her thoughts, and the deep religious experiences through which she has passed. We are sure that her faith sustained her to the last.

### **Miss Minna Tapson**

Miss Minna Tapson died at the Garden Home, Tokyo, on October 31, 1940. Born in 1859, she came to Japan under the Church Missionary Society in 1888. After a short period in Osaka she was transferred to the Hokkaido where she worked extensively with Hakodate and Sapporo as entres. After the Great War she was transferred to Central Japan, working in Odawara and Boshu. It was during her stay in Boshu that she was impressed by the lack of care for light cases of tuberculosis. Starting with no resources but her faith and vision, she inspired the cooperation of Japanese and foreign friends and gradually built up the present flourishing and self-supporting sanatorium for women known as the Garden Home in the edge of Tokyo. This is a visible and inspiring memorial of her ministry to Japan. Though confined to her room for the last ten years of her life she continued with undiminished zeal to exercise a deep influence on the spiritual and administrative sides of the Home.

### **Mrs. Rudolph Bolling Teusler**

Mary Stuart Woodward Teusler was born about 1876 in Virginia. She died at her home, Richmond, Virginia, January 12, 1941. She was married to Dr. Rudolf Bolling Teusler, July 21, 1898 and they came out to Japan in 1900. From that time their lives were intimately associated with St. Luke's Hospital, of which Dr. Teusler was Director.

Dr. and Mrs. Teusler had four children, Mary Stuart Funsten, Virginia Bolling Crowe, Mildred Minor Ringwalt, and Rudolf Bolling Teusler, Jr. The latter had hoped to return to Japan to take up work at St. Luke's Hospital, but present conditions make that impossible.

Mrs. Teusler was deeply interested in the work and development of the Hospital, and between her and the Japanese members of the staff who had been at the Hospital since its early days, there was a very strong attachment. Her sympathetic friendship and participation in all services and gatherings of the staff made them feel that she had a real place among them.

After Dr. Teusler's death in 1934, Mrs. Teusler remained in Japan until the Chapel of the new Hospital, a memorial to Dr. Teusler, was completed, and his ashes buried under the Altar at the dedication service.

### **Miss Annie Blythe West**

Annie Blythe West was born on February 25, 1860, in Franklin County, Pennsylvania. From Wilson College she entered Vassar College, graduating in 1883. She arrived in Japan on September 10, 1883, and for over 40 years was an outstanding member of The Japan Mission of the Presbyterian Church in the U.S.A.

Miss West lived a short time in Yokohama, but practically all of her missionary career was in Tokyo. She and another member of the Mission, Miss Caroline T. Alexander (afterwards Mrs. Theodore M. MacNair) es-

tablished themselves in a Mission house near Meiji Gakuin, from which these devoted friends carried on missionary activity of many kinds. They founded a training school for Bible women both acting as teachers and helpful advisers of the students. Many of them were older women with sad personal histories; to them Miss West was a well of wisdom and a tower of strength. Securing positions for the graduates of this training school was a concern to Miss West, and even after they were well established, she kept in touch with them, helping by counsel and visits.

Miss West's wide acquaintance gave her many opportunities to witness for Christ, as she conversed with her friends, rich and poor, high class and humble alike. She had a genuine interest in other people and they seemed to find it easy to talk to her of their needs and problems, sure of her genuine sympathy. She had many friends among Japanese people of high rank. In the early days she kept her own jinrikisha. It was typical of her that she gave Christian instruction to her jinrikisha puller. For a time she made regular visits to a Tokyo prison, encouraging, advising, and teaching the Bible to prisoners, telling them of new hope for their lives in salvation through Christ.

The Russo-Japanese War brought a new form of service to Miss West. She became associated with the Japanese Red Cross and worked so assiduously and effectively that it won for her the special, gracious recognition of an Imperial decoration from the Empress. For years after the War she visited the wards in the Red Cross Hospital and had classes for nurses.

Miss West did not take many furloughs, always lengthening the terms of her service beyond the usual allotted time. She did not go away for long summer vacations either. Her work seemed utterly to absorb her and in it she found her rest.

In 1924 Miss West returned to America with Mrs. Mac-



Nair and retired from active service. From that time she made her home with her sister in Harrisburg, Pennsylvania. After several years of rather frail health her death occurred on March 13, 1941.

Miss West was a person of striking physical appearance, which seemed an indication of an unusual personality. One of her students said of her, "West Sensei's (Teacher's) heart is deep, very deep." It was true. She had great reserve and never wore her heart on her sleeve, but she had stores of spiritual power within that heart, from which she could always draw strength for herself or others in time of need. Christ was the center of her life and upon Him was based her calm poise, her power of judgment, her deep faith, her love of her fellow-men and her warm zeal in His service.

### William Wynd

Rev. William Wynd who died on February 12, 1941 in Edinburgh, Scotland, was a member of the Japan Baptist Mission for forty years. It was in 1891 that he joined the Mission and he served continuously in Japan, except on furlough periods, until his and Mrs. Wynd's retirement in 1931.

Mr. Wynd's longest period of residence was in Osaka, where for about thirty years he carried on direct evangelistic activities and led in the development of several of the present Baptist churches in the Osaka district.

In 1924, Mr. and Mrs. Wynd were transferred to Tokyo where they made their home until their retirement. Here again Mr. Wynd's main activities were in the field of evangelism, not only in connection with the Tokyo Baptist churches, but reaching out into the neighboring prefectures. Through reading and study Mr. Wynd kept alertly abreast of the times and was a much sought-out teacher of Bible Classes. He always had a wide following of young men.

For several years, Mr. Wynd served on a committee which directed the mission's work on the islands of the Inland Sea, and in this capacity made frequent evangelistic tours through the islands. He carried many responsibilities in connection with committee work and for two periods served as acting-secretary of the Mission.

After his retirement, Mr. Wynd complied with the Mission's request that he write a history of the Mission. For two years he worked over materials sent him from Japan and adding to his source his own vivid recollections, he produced a most interesting and informing manuscript which an editorial committee is now putting into form for publication.

Mr. Wynd is survived by his widow, Mrs. Anna M., whom he married in 1894, and by four children,—two daughters in Connecticut and two sons now in military service.

### **Miss Margaret Young**

Miss Margaret Young, born in Ontario, Canada, 1857, died in Nagoya, March 29, 1940. She will be particularly remembered in connection with kindergarten work, at first chiefly in Nagoya, but later, through the Training School for Kindergarten Teachers, through a great part of Japan.

When in 1895 Miss Young arrived in Nagoya as a missionary of the Church of England in Canada, she had no thought of beginning kindergarten work, and it was only after three years of evangelistic work in connection with St. John's Church, that she set up a small kindergarten, and that chiefly as a means to solve a problem. The problem was: How to get in touch with the women of the community? How to make acquaintances among non-Christians? How to be able to call on people without giving offense? Miss Young decided to try to get at the mothers through their children. So she began the Ryujo

Kindergarten—and it was such a success that, one by one, she set up a kindergarten in connection with each of the four congregations attached to the Anglican Communion in Nagoya.

But to begin a kindergarten one must have trained teachers, and it was the lack of these that caused Miss Young, as early as 1901, to establish the Training School from which have graduated hundreds of young women whose lives and work have benefitted not only the thousands of children whom they taught at the most impressionable age, but later when these teachers married, have their own families and the community in which they worked been greatly helped.

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# Chapter XII

## STATISTICS FOR 1940

B. C. MOORE

### 1. Personnel

- |   |   |
|---|---|
| 1. Total foreign staff.                           | 8. Physicians, men.                                 |
| 2. Ordained men.                                  | 9. Physicians, women.                               |
| 3. Unordained men.                                | 10. Nurses.   |
| 4. Wives.   | 11. Number engaged primarily in philanthropic work. |
| 5. Unmarried women and widows.                    | 12. Number engaged primarily in literary work.      |
| 6. Number engaged primarily in evangelistic work. | 13. Others.   |
| 7. Number engaged primarily in educational work.  |   |

		1	2	3	4	5	6	7	8	9	10	11	12	13
1. ABCFM	1869	40	11	2	12	15	6	29	—	—	—	2	3	—
2. ABF	1872													
3. AFP	1885	3	—	1	1	1	1	1	—	—	—	—	1	—
4. AG	1914													
5. CJPM	1925													
6. CLSJ†														
7. CMS	1869													
8. CN														
9. EC	1876													
10. ECM	1933													
11. ERC	1879	38	10	4	13	11	6	16	—	—	—	—	—	—
12. FMA	1903	3	—	—	—	3	3	—	—	—	—	—	—	—
13. IND*														
14. JAC	1923													
15. JEB	1903													
16. L	1927	6	3	—	3	—	6	—	—	—	—	—	—	—
17. LEF	1900	12	4	—	4	4	11	1	—	—	—	—	—	—
18. MC	1873	51	10	1	9	31	13	27	—	—	—	1	1	—
19. MSCC	1888													
20. OAM	1886													
21. PCC	1927													
22. PE	1859	43	5	8	7	23	8	13	—	1	6	1	1	6
23. PN	1859	58	18	1	19	20	36	22	—	—	—	—	—	—
24. PS	1885													
25. RCA	1859	25	8	—	8	9	7	12	—	—	—	—	—	—
26. SAM	1891													
27. SBC	1886	17	7	—	5	5	6	9	—	—	—	—	2	—
28. SDA	1896													
29. SPG	1873	26	8	2	4	12	11	10	—	—	—	—	—	—
30. UB	1895	4	2	—	2	5	1	3	—	—	—	—	—	—

\* These figures are entered by the statistician from the list in the Directory. All are classified as engaged in evangelistic work whose major work is not definitely known to the statistician to be otherwise.

† As these are also counted in the Mission to which they belong, this line is not included in the Totals.

			1	2	3	4	5	6	7	8	9	10	11	12	13
31. UCC	1873	32	13	2	15	—	12	14	—	—	—	—	—	2	—
32. UCMS	1883	35	—	—	—	35	15	18	—	—	—	—	—	2	—
33. UGC	1895	2				2									
34. ULCA	1392	38	13	—	13	12	22	14	—	—	—	—	—	2	—
35. WU	1871	2	—	—	—	2	—	2	—	—	—	—	—	—	—
36. YJ	1901	3	1	—	1	1	2	—	—	—	—	—	—	—	1
37. YMCA	1889	2													
38. YWCA	1904														
39. EPM	1865														
40. PCC	1872														
Totals		438	115	21	116	186	166	191	—	1	6	4	15	7	

## 2. Evangelistic

**NOTE:** The figures in this section are taken from the 1940 Edition of the Japanese "Japan Christian Year Book."

- |   |  |
|---|--|
| 1. Organized Churches.                            | 12. Evangelists, total.                              |
| 2. Self-supporting Churches, Total.               | 13. Evangelists, Men.                                |
| 3. City Churches (Self-supporting).               | 14. Evangelists, Women.                              |
| 4. Rural Churches (Self-supporting).              | 15. Church Members, total.                           |
| 5. Aided Churches, total.                         | 16. Church Members, Men.                             |
| 6. Aided City Churches.                           | 17. Church Members, Women.                           |
| 7. Aided Rural Churches.                          | 18. Average Members per Local Church.                |
| 8. Others.  | 19. Increase or decrease of members during the year. |
| 9. Ordained Ministers, total.                     | 20. Number of Baptisms, total.                       |
| 10. Ordained Ministers, Men.                      | 21. Number of Baptisms, Adults.                      |
| 11. Ordained Ministers, Women.                    | 22. Number of Baptisms, Children.                    |
| 23. Contributions in yen, total.                  | 27. Sunday Schools.                                  |
| 24. Contributions in yen, received from Missions. | 28. Sunday School Teachers.                          |
| 25. Per capita contribution.                      | 29. Sunday School Pupils.                            |
| 26. Total property valuation in yen.              | 30. Sunday School Offerings.                         |

		1	2	3	4	5	6	7	8	9	10	11	12	13
1. B.....	74	36	32	4	38	18	20	17	45	45	0	46	37	
2. D.....	25	9	9	0	16	16	0	6	19	19	0	9	8	
3. DKK.....	18	5	4	1	13	0	13	14	12	12	0	11	10	
4. F.....	41	1	1	0	40	32	8	0	38	38	0	27	5	
5. FD.....	26	5	5	0	21	21	0	6	9	8	1	19	7	
6. FF.....	7	0	0	0	7	5	2	0	5	5	0	1	1	
7. FL.....	54	11	11	0	42	41	1	10	42	42	0	21	19	
8. I.....	16	7	—	—	9	—	—	1	9	6	0	4	4	
9. J.....	28	21	13	8	7	7	0	3	27	26	1	9	3	
10. JK.....	42	25	15	10	13	2	15	0	56	44	12	0	0	



	1	2	3	4	5	6	7	8	9	10	11	12	13
	21	13	11	2	8	3	0	12	23	21	2	—	—
12. KK....	197	94	70	24	101	46	56	101	121	120	1	57	47
3. KKK..	20	10	3	7	10	5	5	11	8	8	0	18	7
14. KY....	154	154	124	30	0	0	0	0	14	94	52	0	0
15. M.....	273	114		—	159	—	—	222	323	323	0	183	75
16. MF....	21	21	17	4	0	0	0	2	15	15	0	0	0
17. NA....	2	2	2	—	—	—	—	—	2	2	—	1	1
18. NE....	9	0	0	0	9	—	—	0	7	7	0	4	4
19. NJK...	8	8	8	0	0	0	0	4	5	5	0	4	2
20. NK....	858	195	—	—	163	—	—	131	318	315	3	178	156
21. NS....	10	1	1	0	9	7	2	6	4	4	0	11	5
22. NSK...	8	8	5	3	—	—	—	—	—	—	—	—	—
23. NW....	32	21	21	0	11	11	0	0	6	6	0	26	26
24. S.....	282	—	—	—	—	4	—	48	281	287	0	177	61
25. SD....	26	—	—	—	—	—	—	16	16	16	0	34	22
26. SE.....	—	—	—	—	—	—	—	—	—	—	—	—	—
27. SK....	187	187	158	29	0	0	0	190	66	65	1	173	91
28. SS.....	4	0	0	0	4	4	0	0	3	3	0	1	1
29. T.....	10	7	—	—	3	—	—	—	7	7	0	2	2
30. YK....	9	2	2	0	7	7	0	2	9	6	3	0	0
Totals	1,931	957	512	122	691	230	122	802	1623	1546	77	1011	594

	14	15	16	17	18	19	20	21	22
1. B.....	9	6,812	3, 18	3,594	75	d 460	235	235	0
2. D.....	1	3,372	1,786	1,586	135	134	155	734	21
3. DKK...	1	1,034	415	619	57	0	57	57	0
4. F.....	22	2,817	1,285	1,516	68	59	163	149	14
5. FD....	12	798	292	506	25	50	44	44	0
6. FF....	0	396	229	167	57	45	24	23	1
7. FL.....	2	7,123	3,538	3,585	135	243	266	199	67
8. I.....	0	830	385	455	52	55	30	30	0
9. J.....	6	3,038	1,386	4,652	—	177	136	136	0
10. JK.....	0	3,099	—	—	74	153	143	143	0
11. K.....	—	3,406	1,151	1,255	114	52	72	72	0
12. KK....	10	33,523	15,908	17,645	170	821	1,096	944	152
13. KKK...	6	924	366	558	46	69	63	63	0
14. KY....	0	7,358	—	—	48d	1,354	273	273	0
15. M.....	108	50,505	22,194	28,311	185	1,066	1,488	1,224	264

16. MF....	0	3,325	1,750	1,475	158	d 56	155	110	45
17. NA....	—	192	96	96	96	10	2	1	1
18. NE....	0	373	149	224	41	134	52	52	0
19. NJK...	2	410	198	222	51	0	30	30	0
20. NK....	22	55,372	25,189	30,183	154	986	2,251	1,988	263
21. NS....	6	401	151	250	45	25	50	50	0
22. NSK...	—	561	241	314	70	—	—	—	—
23. NW....	0	1,322	549	773	41	111	165	165	0
24. S.....	111	26,532	2,964	15,623	113	19	1,138	687	501
25. SD....	12	1,206	—	—	46	63	69	69	0
26. SK...	82	14,607	—	—	78	698	836	836	0
27. SS....	0	165	70	85	41	32	10	10	0
28. T....	0	1,150	—	—	115	—	—	—	—
29. YK....	0	757	396	361	84	86	9	9	0
Totals	417	233,463	94,613	111,045	85	3,268	9,062	7,733	1,329

	23	24	25	26	27	28	29	30
1. B.....	110,000	39,000	10,42	—	96	488	6,000	2,455
2. D.....	26,611	—	7,90	—	32	178	2,606	393
3. DKK...	10,100	—	—	35,000	36	94	2,180	573
4. F.....	34,486	—	12,61	—	52	229	3,321	1,726
5. FD....	31,700	25,875	7,29	10,000	33	60	1,800	—
6. FF....	7,017	5,002	5,08	—	7	26	516	91
7. FL....	29,256	—	5,63	—	79	258	4,316	1,193
8. I.....	9,328	—	11,24	18,000	15	25	628	—
9. J.....	40,178	—	13,23	—	35	124	1,947	764
10. JK....	38,124	—	12,30	320,607	94	117	3,502	—
11. K.....	26,595	4,937	9,00	—	26	99	1,597	702
12. KK....	531,728	26,286	15,08	5,255,524	263	1,503	18,235	23,666
13. KKK..	12,446	1,871	13,47	—	19	47	871	—
14. KY....	114,815	—	15,60	—	89	—	—	—
15. M.....	540,022	137,809	7,96	5,999,794	496	2,159	37,400	15,844
16. MF....	19,946	—	5,99	399,738	19	99	1,161	439
17. NA....	—	—	—	—	3	12	608	5
18. NE....	25,227	20,204	13,46	28,540	9	34	504	222

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	23	24	25	26	27	28	29	30
19. NJK...	7,050	—	17,25	—	8	10	350	15
20. NK....	650'340	—	11,74	5,085,154	545	2,486	21,856	—
21. NS....	—	—	—	—	14	21	585	—
22. NSK...	—	—	—	—	—	—	—	—
23. NW....	30,302	—	29,92	54,339	29	84	1,107	312
24. S.....	265,760	—	9,29	—	340	1,138	18,923	11,728
25. SD....	65,971	36,000	24,85	—	67	120	1,340	9,950
	—	—	—	—	—	—	—	—
26. SK....	229,037	—	10168	—	174	526	5,231	—
27. SS.....	4,270	2,816	17.07	16,500	5	13	242	1
28. T.....	—	—	—	270,000	10	40	410	—
29. YK....	9,658	5,430	5,62	175,000	12	27	506	138
Totals..	2,869,964	305,230	12,11	17,538,196	2,607	10,020	137,920	70,729

[illegible]





## DIRECTORIES AND STATISTICS

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	1	2	3	4	5	6	7	8	9	10	11	12	13
6. CLSJ....													
7. CMS.....													
8. CN.....													
9. EC.....													
10. ECM.....													
11. ERC.....	14	609	—	—	1	709	1	305	—	—	1	7	1
12. FMA....	6	355	—	—	—	—	—	—	1	35	—	—	—
13. IND.....													
14. JAC.....													
15. JEB.....													
16. L.....													
17. LEF.....	5	909	—	—	—	—	—	—	—	—	—	—	—
18. MC.....	17	1,100	1	30	3	2,200	5	2,716	—	—	—	—	—
19. MSCC...													
20. OAM....													
21. PCC.....													
22. PE.....	18	684	2	227	1	634	1	563	—	—	—	—	—
23. PN.....	10	599	—	—	—	—	4	2,528	—	—	—	—	—
24. PS.....													
25. RCA.....	—	—	—	—	—	—	1	516	—	—	—	—	—
26. SAM....													
27. SBC.....	8	324	—	—	—	—	1	660	1	9	1	3	1
28. SDA.....													
29. SPG.....	2	62	—	—	—	—	—	—	—	—	—	—	—
30. UB.....	19	775	—	—	—	—	—	—	—	—	—	—	—
31. UCC....	7	250	—	—	1	1,110	—	1,100	—	40	—	49	—
32. UCMS....	39	1,805	1	235	—	—	3	1,005	—	—	—	—	—
33. UGC.....													
34. ULC.....	17	794	—	—	1	764	1	333	1	18	—	—	—
35. WU.....	—	—	—	—	—	—	—	465	—	—	1	30	—
36. YJ.....	5	320	—	—	—	—	—	—	—	—	—	—	—
Totals	349	12,458	4	492	8	6,536	27	15,070	5	152	4	701	5

#### 4. Medical Work

- |  |   |
|--|---|
| 1. Native Physicians—Men.  | 6. Total number of beds in same.          |
| 2. Native Physicians—Women.  | 7. Total patients treated.                |
| 3. Trained Assistants—Men.   | 8. Dispensaries.                          |
| 4. Trained Assistants—Women. (Hospitals, Dispensaries, Sanitoriums). | 9. Treatments in dispensaries.            |
| 5. Hospitals or Sanitoriums. (Institutions, not buildings).          | 10. Visits made to patients in home, etc. |
|  | 11. Major operations.                     |
|  | 12. Minor operations.                     |

	1	2	3	4	5	6	7	8	9	10	11	12
28. PE.....	69	7	49	29	2	286	4,425	2 208,537	3,311	502	1,232	
		13				14		15				
28. PE.....		17,917				308,378		1,232,175				

#### 5. Literature Production

- |  |  |
|--|--|
| 1. No. of Bibles or copies of Christian books published this year. | 3. No. portions or Tracts published this year.               |
| 2. Total number of such books published in Japan sold this year.   | 4. Total number such sold or distributed this year.          |
|  | 5. Amount in Yen received for sales of literature this year. |

	1	2	3	4	5
CLSJ.....	86,850	(a) 138,250			(b) 50,631
28. PE.....	6,900	8,930	56,000	10,444	
12. FMA.....	3,500	500	72,000	68,200	2,554
37. UB.....			12,600	10,600	200

(a) Copies of magazines printed.

(b) Income Sales CLS publications.



## Chapter XIII

### DIRECTORIES

M. D. FARNUM

Mr. Farnum and his secretary, Mr. Shiratori, did a fine piece of work on the directories, but as Mr. Farnum sailed on March 20 the editor has had to do much revising. A number of old familiar organizations have been dropped from the lists. As none of the Bible societies has a missionary in Japan and the work of Bible publication and distribution is now carried on by the Japan Bible Society which, though having some foreign trustees, is a purely Japanese organization ABS, BFBS and NBSS have been dropped. The Japan Rescue Mission and the Salvation Army have withdrawn. The Canadian Anglican Mission has also withdrawn but is retained in the list to give a mailing address for the missionaries. No western address can be found for the Japan Rescue Mission.

In view of the large proportion of absent missionaries whose address is care of the home board the address has not been entered as it can quickly be found in list No. 1. Names of those, not living in Japan, who were marked "retired" in the 1940 issue have been dropped. Addresses are as of September 1, 1941, so far as can be learned up to June 1.

In list No. 2 only such churches as supplied statistics to the 1941 NCC Year Book are given. The two branches of the Baptist Church are now united. The former Korean church has joined the Nihon Kirisuto, the Universalist (Dojin) the Kumiai and the Finnish Lutheran the Lutheran. Nihon Advento (NA) and Nihon Seiketsu (NSK) are added.

The names of absent missionaries have been omitted from list No. 4 but retained in list No. 5. The following 61 places, listed last year, are unoccupied: Aomori, Caroline Islands, Chiba, Fukuda (Fukushima), Fukui, Gifu, Himeji, Hirosaki, Hiroshima, Ichikawa (Chiba), Ikoma (Nara),

Inariyama (Nagano), Ita (Fukuoka), Kagoshima, Kameyama (Mie), Kamichi (Nara), Kano (Gifu), Karuizawa, Kashiwara (Osaka), Kawagoe (Saitama), Kokura, Kushikino (Kagoshima), Marugame (Kagawa), Matsue, Matsumoto, Minamihara (Chiba), Miyaji (Kumamoto), Moroyama (Saitama), Nagano, Nagaoka, Nakatsu (Oita), Nara, Obuse (Nagano), Oita, Okaya (Nagano), Okazaki, Ota (Ibaraki), Otsu, Oyama, Saga, Shingu (Wakayama), Shoka (Formosa), Showa (Chiba), Taihoku (Formosa), Tamsui (Formosa), Tainan (Formosa), Takamatsu, Takasago (Hyogo), Takata, Tobata (Fukuoka), Tokuyama, Tottori, Toyohashi, Tsu, Ueda (Nagano), Uwajima (Ehime), Wakamatsu, Wakayama, Yamada (Hyogo), Yamagata, Yoshifuji (Ehime), Yoneyama (Miyagi). —*Ed.*

## No. 1

### MISSION BOARDS FUNCTIONING IN JAPAN

In addressing mail, it is wise to add ..... Secretary (or Treasurer) ..... Mission as changes are frequent.

1. **ABCFM.** American Board of Commissioners for Foreign Missions. 14 Beacon St., Boston, Mass. Rev. Darley Downs, Secretary; Mr. H. W. Hackett, Treasurer—Kobe College, Nishinomiya. Tel. 2264-5.
2. **ABF.** American Baptist Foreign Mission Society, and Woman's American Baptist Foreign Mission Society, 152 Madison Ave., New York City, Mr. R. H. Fisher, Secretary; Mr. J. F. Gressitt, Treasurer. Office: 2 Misaki Cho 1 Chome, Kanda, Tokyo. (Tel. 25-3115).
3. **AFP.** Mission Board of the Religious Society of Friends of Philadelphia, 304 Arch St., Philadelphia, Pa. Miss E. F. Sharpless, Shimotsuma Machi, Ibaraki Ken, Secretary. Miss Esther B. Rhoads, 30 Koun Cho, Mita, Shiba Ku, Tokyo, Treasurer. (Tel. Mita 3390).
4. **AG.** The Assemblies of God, American: 336 West Pacific St., Springfield, Mo., U.S.A.  
British: 73 Highbury, New Park, London N.5., England.

5. CJPM. The Central Japan Pioneer Mission. Miss M. A. Burnet, 445 Hyakken Cho, Maebashi, Gumma Ken, Secretary-Treasurer.
6. CLSJ. The Christian Literature Society of Japan. 2 Ginza 4 Chome, Kyobashi, Tokyo. Tel. 56-0252 and 56-7002. F. C. Tokyo 11357.
7. CMS. Church Missionary Society. 6 Salisbury Square, London, England. Rt. Rev. S. Heaslett, 8 Sakae Cho, Shiba Ku, Tokyo, Sec.-Treas.
8. CN. Church of the Nazarene. 2923 Troost Ave., Kansas City, Mo., USA. Miss Pearl Wiley, 48 Kitahiyoshi Cho, Imagumano, Higashiyama Ku, Kyoto.
9. EC. Evangelical Church of North America, 1900 Superior Ave., Cleveland, Ohio. Rev. Harvey Thede, 500 Shimo Ochiai 1-chome, Yodobashi-ku, Tokyo, Secretary-Treasurer.
10. ECM. Elim Church Missionary Alliance, 20 Clarence Ave., Clapham Park, London, S.W. 4, England. Miss Violet Hoskins, Kakogawa Machi, Hyogo Ken.
11. ERC. Evangelical and Reformed Church. 1505 Race Street, Philadelphia, Penn. Rev. A. Ankeney, 60 Kozenji Dori, Sendai. (Tel. 2025), Secretary-Treasurer. Mission office: 135 Higashi Nibancho, Sendai. (Tel. 1783); F.C. Sendai 15472.
12. FMA. General Missionary Board of the Free Methodist Church of North America, Winona Lake, Indiana. Miss Ruth Mylander, Sec.-Treas., 50, 1 Chome, Maruyama-dori, Sumiyoshi Ku, Osaka. (Tel. Tenggachaya 2989).
13. IND. Independent of any Society.
14. JAC. Japan Apostolic Church. Mr. L. W. Coote, Laurel, Miss., U.S.A.
15. JEB. Japan Evangelistic Band, 55 Gower St., London W. C. 1., England.
16. L. Liebenzeller Mission. Bad Liebenzell, Wuerttemberg, Germany. Rev. Karl Nothhelfer, Secretary-Treasurer, 1934 Tamagawa Todoroki Machi 1 Chome, Setagaya Ku, Tokyo. (Tel. Tamagawa 201; F. C. Tokyo 153,536); Rev. Bernhard Buss, 570 Koyasu Machi, Hachioji, Tokyo Fu, Treasurer.
17. LEF. Lutheran Evangelical Association of Finland, Malminkatu 12, Helsinki, Finland. M. A. Karen, Shi-



- mizu Machi, Iida Shi, Nagano Ken, Secretary-Treasurer.
18. MC. Board of Foreign Missions of the Methodist Church and Woman's Foreign Missionary Society of the Methodist Church. 150 Fifth Avenue, New York City. Rev. T. T. Brumbaugh, No. 3 Aoyama Gakuin, Shibuya Ku, Tokyo, Corresponding Secretary; Mr. J. S. Oxford, Treasurer.
  19. MSCC. Missionary Society of the Church of England in Canada. Church House, 604 Jarvis Street, Toronto 5, Ontario, Canada.
  20. OAM. Ostasien Mission. (The East Asia Mission). Grunewaldestrasse 22, Berlin-Steglitz, Germany. Rev. T. Jaekel, 20 of 2, Tomizaka Cho, Koishikawa Ku, Tokyo.
  21. PCC. General Board of Missions, Presbyterian Church in Canada, Room 800, 100 Adelaide St. West, Toronto, Ontario. Rev. Gordon K. Chapman, acting Treasurer and correspondent, 52 Nakao Cho, Fukiai Ku, Kobe. (F.C. Kobe 5694).
  22. PE. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U.S.A. 281 Fourth Ave., New York City, U.S.A.  
North Kwanto District: Miss Ruth Burnside, St. Luke's Hospital, Akashi Cho, Kyobashi Ku, Tokyo. Secretary; The Rt. Rev. C. S. Reifsnider, D.D., 19 Akashi Cho, Kyobashi Ku, Tokyo, Treasurer.
  23. PN. Board of Foreign Missions of the Presbyterian Church in the United States of America. 156 Fifth Ave., New York City, U.S.A. Rev. Howard D. Hannaford, Meiji Gakuin, Shirokane, Shiba, Tokyo (Tel. 44-3666-8), Secretary. Rev. Henry G. Bovenkerk, Osaka Jogakko, Tamatsukuri, Higashi Ku, Osaka. Tel. Higashi 3220, Treasurer.
  24. PS. Executive Committee of Foreign Missions of the Presbyterian Church in the United States, Box 330, Nashville, Tenn., U. S. A. (Southern Presbyterian). Rev. Lardner W. Moore, Secretary-Treasurer, 71 8 Chome, Kamitsutsul Dori, Fukiai Ku, Kobe.
  25. RCA. Reformed Church in America. 156 Fifth Avenue, New York City, U.S.A. Rev. H. V. E. Stegeman, Secretary, 37 Yamate, Yokohama; Rev. B. C. Moore, Treasurer, 88 Iriarai Cho, Omori Ku, Tokyo.

26. SAM. Scandinavian Alliance Mission of North America, 2839 McLean Avenue, Chicago, Ill., U. S. A.
27. SBC. Foreign Mission Board of the Southern Baptist Convention, P. O. Box 1595, Richmond, Virginia, U.S.A. Rev. Maxfield Garrett, 146 Higashi Tamagawa, Setagaya Ku, Tokyo, Secretary.
28. SDA. General Conference of Seventh Day Adventists, Takoma Park, Washington, D.C.
29. SPG. Society for the Propagation of the Gospel in Foreign Parts, 15 Tufton Street, Westminster, London, S.W. I., England.  
Kobe Diocese: Rev. E. Allen, 15 Shimoyamate Dori 5-chome, Kobe, Secretary-Treasurer.  
Tokyo Diocese:  
South Tokyo Diocese: Bishop S. Heaslett, 8 Sakae Cho, Shiba Ku, Tokyo, Sec-Treas.
30. UB. Foreign Missionary Society of the Church of the United Brethren in Christ, 1410 U. B. Building, Dayton, Ohio.
31. UCC. United Church of Canada. Wesley Building, Queen Street, W., Toronto, Canada. General Board: Rev. G. E. Bott, 17 Nichome, Tomizaka Cho, Koishikawa Ku, Tokyo, Secretary-Treasurer; Woman's Board: Miss Sybil R. Courtice, 2 Torizaka Cho, Azabu, Tokyo, Secretary-Treasurer. (Tel. Akasaka 1058; F.C. Tokyo 44665).
32. UCMS. United Christian Missionary Society, Missions Bldg., Downey Ave., Indianapolis, Ind. Rev. R. D. McCoy, 35 Nakano Cho, Ichigaya, Ushigome Ku, Tokyo, Secretary.
33. UGC. Universalist General Convention, 16 Beacon Street, Boston, Mass., U.S.A. Rev. Darley Downs, Kobe Jogakuin, Okadayama, Nishinomiya, Acting Chairman. (F.C. Tokyo 22598).
34. ULCA. Board of Foreign Missions of the United Lutheran Church in America, 18 E. Mt. Vernon Pl., Baltimore, Md., USA. Dr. G. W. Schillinger, 448 Umabashi, Suginami Ku, Tokyo, Secretary.
35. WU. Women's Union Missionary Society of America, 316 Bible House, New York City, U.S.A. Miss Mary Ballantyne, 212 Yamate Cho, Yokohama, Secretary-Treasurer.

36. YJ. Yotsuya Mission. Rev. Owen Still, 6 Naka Cho 2-chome, Yotsuya Ku, Tokyo, Secretary-Treasurer.
37. YMCA. Young Men's Christian Association (International Committee of Y.M.C.A.'s of U.S.A. and Canada). 347 Madison Ave., New York City. Mr. R. L. Durgin, 2 1 Chome, Nishi Kanda, Tokyo, Secretary. (Tel. Kanda 2001).
38. YWCA. Young Women's Christian Association of the U.S.A. 600 Lexington Ave., New York City.

## FORMOSA

39. EPM. Board of Foreign Missions, Presbyterian Church of England. 15 Russell Squ. London W.C.1, England.
40. PCC. Board of Foreign Missions of the Presbyterian Church in Canada, Room 800, 100 Adelaide St., West, Toronto, Ontario.



# JAPANESE CHURCHES & HEADQUARTERS

(Following the list as given in "National Christian Council Year Book, 1941")

1. B. Nihon Baputesuto Kyokai (Baptist) (ABF), (SBC)  
2, 1-chome, Misaki-cho, Kanda-ku, Tokyo.  
Tel. Kanda 3115.
2. D. Nihon Kirisuto Dobo Kyokai (United Brethren) (UB),  
14 Minami-Tamachi, Jodoji, Sakyo-ku, Kyoto.  
Tel. Kami 6466.
3. DKK. Nihon Domei Kirisuto Kyokai,  
35 Tori-machi, Chiba.
4. F. Nihon Fukuin Kyokai (Evangelical Church) (EC).  
500 1-chome, Shimo-Ochiai, Yodobashi-ku, Tokyo.
5. FD. Fukuin Dendo Kyokai (CJPM).  
98 Hyakken-cho, Maebashi, Gumma-ken.
6. FF. Fukyu Fukuin Kyokai (OAM).  
165 of 2-chome, Kitazawa, Setagaya-ku, Tokyo.
7. FL. Nihon Fukuin Ruteru Kyokai (Lutheran Church)  
(ULCA—LEF).  
921 2-chome, Saginomiya-machi, Nakano-ku, Tokyo  
Tel. Ogikubo 2959.
8. I. Nihon Iechi Kirisuto Kyodan,  
8 Megurisawa Machi, Setagaya-ku, Tokyo.
9. J. Nihon Jiyu Mesojisuto Kyokai (Free Methodist  
Church) (FMA),  
128 Senriyama-jutaku, Suita, Osaka.
10. JK. Nihon Jesu Kirisuto Kyokai.  
99 Toya Machi, Okayama.
11. K. Kirisuto Kyokai (UCMS).  
% Joshi Sei Gakuin, Nakazato-machi, Takinogawa  
Ku, Tokyo. Tel. Komagome 523.
12. KK. Nihon Kumiai Kirisuto Kyokai (Congregational  
Church) (ABCFM), (UGC).  
817 Daido Building, 1-chome, Tosabori-dori, Nishi  
Ku, Osaka. Tel. Tosabori 3785.
13. KKK. Nihon Kyodo Kirisuto Kyokai.  
381 Otsubo Dori 6-chome, Imaharu Shi.

14. KY. Kiyome Kyokai (formerly Holiness Kyokai).  
3 of 8 Ogawa-machi 3 Chome, Kanda Ku, Tokyo.
15. M. Nihon Mesojisuto Kyokai (Methodist), (MC, UCC),  
23 Midorigaoka, Shibuya Ku, Tokyo. Tel. Aoyama  
4233.
16. MF. Nihon Mifu Kyokai (Methodist Protestant). (ME).  
Mr. Yotaro Koizumi, 1756 Iwama Kami Machi, Ho-  
dogaya Ku, Yokohama.
17. NA. Nihon Adovento Kyokai  
6 Tsurumibashi Dori, Nishinari Ku, Osaka.
18. NE. Nihon Tobu Nazaren Kyokai (Church of the Nazarene  
—NC—East Association)  
% Mr. Hiroshi Kidagawa, 7-chome Honcho, Higa-  
shiyama Ku, Kyoto.
19. NJK. Nihon Mifu Kyokai (Methodist Protestant) (MC).  
c/o Mr. Tota Abe, 6 Tozaki Machi, Koishikawa Ku  
Tokyo.
20. NK. Nihon Kirisuto Kyokai (ERC, PN, PS, RCA). (Presby-  
terian-Reformed).  
16 Fujimi Cho 1-chome, Kojimachi Ku, Tokyo.  
Tel. Kudan 3596.
21. NS. Nihon Seisho Kyokai.  
% Mr. Murai, 44 of 1, Yo Cho, Toshima Ku, Tokyo.
22. NSK. Nihon Seiketsu Kyokai  
421 Shimizu Machi, Meguro Ku, Tokyo.
23. NW. Nihon Seibu Nazaren Kyokai (Church of the Naza-  
rene—CN—West Association).  
% Mr. Hiroshi Kidagawa, 7-chome Honcho, Higa-  
shiyama Ku, Kyoto.
24. S. Nihon Seikokai (Episcopal). (CMS, PE, SPG).  
Seikokai Kyomuin, 8 Sakae Cho, Shiba Ku, Tokyo.  
Tel. Shiba 2487.
25. SD. Nihon Sebunsu De Adobenchisuto Kyokai (Adventist)  
SDA). 171 1-chome, Amanuma, Suginami Ku, To-  
kyo. (Tel. Ogikubo 2051).
26. SK. Nihon Sel Kyokai (formerly Holiness Kyokai).  
944 Kashiwagi 4-chome, Yodobashi Ku, Tokyo. (Tel.  
Yodobashi 156).
27. SS. Sekai Senkyodan.  
% Eikichi Tsuchikawa, 1031, Itabashi Machi 5-  
chome, Itabashi Ku, Tokyo.
28. T. Tokyo Kirisuto Kyokai (YJ). (Yotsuya Mission).  
% Mr. Matsutaro Takata, 8, Shin Ogawacho 3-  
chome, Ushigome Ku, Tokyo.
29. YK. Nihon Kirisuto Yukai (AFP).  
13 Mita Daimachi 1-chome, Shiba Ku, Tokyo.

## HEADQUARTERS OF OTHER RELIGIOUS AND SOCIAL ORGANIZATIONS

1. **AMERICAN MISSION TO LEPERS**  
5 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.
2. **CHRISTIAN ARTISTS ASSOCIATION** (Kirisuto-kyo Bi-jutsuka Kyokwai)  
Mr. G. Suga, YMCA, 7 Mitoshiro Cho, Kanda Ku, Tokyo,  
(Tel. Kanda 2105-8).
3. **CHRISTIAN CHURCH MUSIC FEDERATION** (Kirisuto-kyo Kyokwai Ongaku Remmei)  
Mr. Eisaburo Kioka, 193 Nichome, Ogibubo, Suginami Ku, Tokyo.
4. **CHRISTIAN ENDEAVOR UNION** (Nihon Rengo Kirisuto Kyorei Kwai)  
Business Office—% National Christian Council. Mr. Royal H. Fisher, Assoc. Treas.
5. **CHRISTIAN KINDERGARTEN UNION**  
Mrs. Yasuko Iwamura, Pres., 450 6-chome, Arai-juku, Omori Ku, Tokyo. (Tel. Omori 5103).
6. **EASTERN ASIA MISSIONARY SOCIETY** (To-A Dendo Kwai)  
% Nihon Kirisuto Fujimi Cho Kyokwai, Fujimi Cho, Kojimachi Ku, Tokyo. (Tel. Kudan. 633).
7. **FELLOWSHIP OF CHRISTIAN MISSIONARIES**  
Mrs. Albert Oltmans, Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.
8. **FELLOWSHIP OF RECONCILIATION** (Yuwa Kai)  
Mr. Seiji Hirakawa, Secretary, 12 1-chome, Mita Dai Machi, Shiba Ku, Tokyo. (Tel. Mita 804).
9. **JAPAN BIBLE SOCIETY**  
Tokyo Bible House, 2 Ginza 4-chome, Kyobashi Ku, Tokyo. (Tel. 56-6405), F.C. Tokyo 18410.
10. **JAPAN BOOK AND TRACT SOCIETY**  
4 Ginza 4-chome, Kyobashi Ku, Tokyo.



11. **JAPAN CHRISTIAN EDUCATION ASSOCIATION** (Kirisuto Kyo Kyoiku Domei Kwai)  
% Aoyama Gakuin, Midorigaoka, Shibuya Ku, Tokyo.  
(Tel. Aoyama 2008-10).
12. **JAPAN CHRISTIAN NEWS AGENCY** (Nihon Kirisuto Kyo Tsushin Kyokwai)  
Rev. S. Murao, Secretary, 1543 Ikebukuro 3-chome, Toshima Ku, Tokyo. (Tel. Otsuka 1585).
13. **JAPAN CHRISTIAN TEMPERANCE LEAGUE** (Nippon Kirisutokyo Haishu Domei)  
% Kirisutokyo Kaikan, 6 Itchome, Nishiki Cho, Kanda Ku, Tokyo. (Tel. Kanda 2774).
14. **JAPAN HUMANE SOCIETY** (Nihon Jindo Kwai)  
75 Itchome, Kobinata Dai Machi, Koishikawa Ku, Tokyo.  
(Tel. Otsuka 5033).
15. **JAPAN PURITY ASSOCIATION** (Junketsu Domei)  
% Kirisutokyo Kaikan, 6 Itchome, Nishiki Cho, Kanda Ku, Tokyo. (Tel. Kanda 2774).
16. **JAPAN RELIGIOUS EDUCATION ASSOCIATION** (Nihon Shukyo Kyoiku Domei)  
% Kirisutokyo Kaikan, 6 Itchome, Nishiki Cho, Kanda Ku, Tokyo. (Tel. Kanda 2774).
17. **NATIONAL CHRISTIAN COUNCIL** (Nihon Kirisuto-Kyo Remmel)  
Rev. T. Miyakoda, General Secretary.  
Rev. Wm. Axling, D.D., Honorary Secretary.  
6 Itchome, Nishiki Cho, Kanda Ku, Tokyo. (Tel. Kanda 1721).
18. **NATIONAL SUNDAY SCHOOL ASSOCIATION** (Nihon Nichiyo Gakko Kyokwai)  
6 Itchome, Nishiki Cho, Kanda Ku, Tokyo. (Tel. Kanda 2774).
19. **NATIONAL TEMPERANCE LEAGUE** (Nihon Kokumin Kinshu Domei)  
% Kirisutokyo Seinen Kai Domei, 2 Itchome, Nishi Kanda, Kanda Ku, Tokyo. (Tel. Kanda 2001-2).
20. **NATIONAL UNION CHRISTIAN WOMEN'S SOCIETY** (Nihon Kirisuto Kyo Rengo Fujin Kwai)  
Mrs. Tamaki Uemura, Pres., 948 4-chome, Kashiwagi, Yodobashi Ku, Tokyo. (Tel. Yodobashi 1781).

21. **NATIONAL Y. M. C. A.** (Nihon Kirisuto Kyo Seinen Kwai Domei)  
Mr. Soichi Saito, Gen. Sec'y. 2 Itchome, Nishi-Kanda, Kanda Ku, Tokyo. (Tel. Kanda 2001-2).
22. **NATIONAL Y. W. C. A.** (Kirisuto Kyo Joshi Seinen Kwai Domei)  
18 of 10 Higashi Shinano Machi, Yotsuya Ku, Tokyo. (Tel. Yotsuya 5237).
23. **OMI BROTHERHOOD** (Omi Kyodaisha),  
Omi Hachiman, Shiga Ken.
24. **OVERSEAS MISSIONARY SOCIETY** (Kirisuto Kyo Kaigai Dendo Kyokwai)  
% National Christian Council, 6 Itchome, Nishiki Cho, Kanda Ku, Tokyo. (Tel. Kanda 2774).
25. **REFORM SOCIETY** (Kakusei Kwai)  
41 Otsuka Naka Machi, Koishikawa Ku, Tokyo. (Tel. Otsuka 1913).
26. **SCHOOL OF JAPANESE LANGUAGE AND CULTURE**  
(Nichi-Go Bunka Gakko)  
Rev. Kyugoro Obata, LLD., Principal, 3 of 9 Shiba Park, Shiba Ku, Tokyo. (Tel. Shiba 3866).
27. **SOUTH SEAS MISSIONARY SOCIETY** (Nanyo Dendo Dan)  
% Reinanzaka Kyokai, 14 Reinanzaka, Akasaka Ku, Tokyo. (Tel. Akasaka 403).
28. **UNION HYMNAL COMMITTEE** (Sambika Iin)  
Harris Kwan, Aoyama Gakuin, Shibuya Ku, Tokyo. (Tel. Aoyama 2008-10).
29. **WHITE CROSS SOCIETY** (Haku Jyuji Kwai)  
1, 2-chome, Ogawa Machi, Kanda Ku, Tokyo (Tel. Kanda 1003).
30. **WOMEN'S PEACE ASSOCIATION IN JAPAN** (Fujin Heiwa Kyokwai)  
(Japanese Section, Women's International League for Peace and Freedom)  
Mrs. Tsuneko Gauntlett, Pres. 52 Shinsaka Machi, Akasaka Ku, Tokyo. (Tel. Akasaka 3940).
31. **WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES, JAPAN EXECUTIVE COMMITTEE** (Kirisuto-Kyo Kokusai Shinwa Kyokwai)  
% Kirisutokyo Kaikan, 6 Itchome, Nishiki Cho, Kanda Ku, Tokyo. (Tel. Kanda 2774), Rev. Kunio Kodaira, Secy,

# LIST OF MISSIONARIES BY TOWNS

## AKASHI SHI, HYOGO KEN.

Simeon, Miss R. B.—Ind.

## AMAGASAKI SHI, HYOGO KEN.

Cox, Miss Alice M.—CMS.

## AOMORI SHI, AOMORI KEN

Spencer, Miss Gladys—PE.

## ASAHIGAWA SHI, HOKKAIDO

Rev. & Mrs. P. Savolainen—  
LEF.

## ASHIYA, HYOGO KEN.

Lippard, Miss Faith—ULC.

## DAIGO, IBARAKI KEN

Fox, Mr. & Mrs. H. J.,—IND.

## FUKUOKA SHI, FUKUOKA KEN.

Glaeser, Mr. & Mrs. Martin  
L.—IND.

## FUKUYAMA SHI, HIROSHIMA KEN

Baggs, Miss Mabel C.—CMS.  
Mrs. R. F. Dievendorf—IND.

## HAMAMATSU, SHIZUOKA KEN

Juergensen, Miss Agnes—AG

## HAKODATE SHI, HOKKAIDO

Rennie, Rev. William—IND.

## IIDA SHI, NAGANO KEN

Karen, Rev. A.—LEF.  
Mrs. Taimi T. Korpinen—LEF

## JUMONJI MACHI, AKITA KEN

Craig, Miss Mildred E.—IND

## KAKOGAWA MACHI, HYOGO KEN

Hoskins, Miss Violet W. M.—  
ECM.

## KANAZAWA SHI, ISHIKAWA KEN

Ledlard, Miss Ella—UCC.  
Lindsay, Rev. Olivia—UCC.

## KAWARAGI MURA, HYOGO KEN

Byers, Miss Florence M.—AG.

## KEIJO, KOREA

Kerr, Rev. W. C.—PN,

## KOBE SHI, HYOGO KEN

Allen, Rev. & Mrs. E.—SPG.  
Chapman, Rev. G. K.—PN.  
Cary, Miss Alice E.—ABCFM.  
Gibbon, Mr. P. G.—SPG.  
Lea, Miss L.—SPG.  
McIlwaine, Rev. & Mrs. W.  
A.—PS.

Moore, Rev. Lardner W.—PS

Myers, Rev. & Mrs. Harry W  
—PS.

Radford, Mrs. E.—SPG.

Sheppard, Miss E.—IND.

Smith, Mr. Roy—MC.

Strong, Rev. G. N.—SPG.

Taylor, Mr. & Mrs. W. J.—  
IND.

Voules, Miss J. E.—SPG.

Thorlaksson, Rev. S. O.—ULC

Voules, Miss J. E.—SPG.

Walker, Mr. & Mrs. F. B. —  
SPG.



**KOFU SHI, YAMAGUCHI KEN**

Greenbank, Miss Katherine  
M.—UCC.

**KORIYAMA SHI, FUKUSHIMA KEN**

Anderson, Miss Irene—EC.

**KUJI, IWATE KEN**

Allen, Miss Thomasine—ABF.

**KUMAMOTO SHI, KUMAMOTO KEN**

Akard, Miss Martha—ULCA  
Powlas, Miss Maude—ULCA.  
Wright, Miss A. H.—IND.

**KURUME SHI, FUKUOKA KEN**

Goldsmith, Miss Mabel O.—  
CMS.

**KUSATSU MACHI, GUMMA KEN**

Nettleton, Miss Mary—PE.  
Shepherd, Miss K. M.—SPG.

**KYOTO SHI, KYOTO FU**

Denton, Miss Mary F. (re-  
tired)—ABCFM.  
Gale, Mrs. Emma—IND.  
Wiley, Miss Pearl—CN.

**MAEBASHI SHI, GUMMA KEN**

Burnet, Miss M. A.—CJPM.  
Parr, Miss Dorothy A.—CJPM.  
Thomas, Miss G. E.—CJPM.

**MATSUYAMA SHI, EHIME KEN**

Francis, Miss R. M.—IND.  
Merrill, Miss Katherine—  
ABCFM.

**MORIOKA SHI, IWATE KEN**

Schroer, Rev. & Mrs. G. W.  
—ERC.

**NAGOYA**

Daniels, Miss M. E.—IND.

**NAGASAKI**

Couch, Miss S. M.—RCA.  
Curry, Miss Olive—MC.

**NIIGATA SHI, NIIGATA KEN**

Luke, Mr. & Mrs. Percy—IND.

**NISHINOMIYA SHI, HYOGO KEN**

Downs, Rev. Darley—ABCFM  
Field, Miss Sarah M.—ABC  
FM.

Hackett, Mr. H. W.—ABCFM.  
McKenzie, Mr. A. P.—UCC.

Stowe, Miss Grace H.—ABC  
FM.

Woodard, Rev. W. P.—  
ABCFM.

**OMI HACHIMAN, SHIGA KEN**

Vories, Mrs. J. E.—IND (re-  
tired).

**OSAKA SHI, OSAKA FU**

Bovenkerk, Rev. Rev. H. C.—  
PN.

Cuddeback, Miss Margaret E.  
—ABF.

Grube, Miss Alice—PN.

Hall, Mrs. John E.—PN.

Hertzler, Miss Verna S.—EC.

Howard, Miss R. Dora (retir-  
ed)—CMS.

Mylander, Miss Ruth—FMA.

Palmer, Miss Helen M.—PN.

Sawyer, Mr. Ray—IND.

**OTARU SHI, HOKKAIDO**

McCrory, Miss Carrie H.—PN.

**SAPPORO SHI, HOKKAIDO**

Evans, Miss Elizabeth M.—  
PN.

Hereford, Miss Nannie—PN.

Laaksonen, Miss Martha—  
LEF.

Monk, Miss Alice M.—PN.

Schmidt, Miss D. L.—PN.

**SENDAI SHI, MIYAGI KEN**

Ankeney, Rev. & Mrs. Alfred  
—ERC.

Bixby, Miss Alice—ABF.

Fesperman, Rev. & Mrs. Frank  
L.—ERC.

Gerhard, Mr. & Mrs. Robert  
H.—ERC.

Hansen, Miss Kate I.—ERC.

Nicodemus, Mrs. F. B.—ERC.

- Porter, Miss Eleanor F.—ERC.  
 Sipple, Mr. & Mrs. Carl S.—ERC.  
 Schneder, Mrs. D. B.—ERC.  
 Zaugg, Rev. & Mrs. E. H.—ERC.
- SEOUL, KOREA**—See **KEIJO**
- SHIMONOSEKI SHI, YAMAGUCHI KEN**  
 Wilson, Miss Martha A.—PN.
- SHIMOTSUMA MACHI, IBARAKI KEN**  
 Sharpless, Miss Edith F.—AFP.
- SHIMODATE MACHI, IBARAKI KEN**  
 McKim, Miss Nellie—PE.
- SHIZUOKA SHI, SHIZUOKA KEN**  
 Andrews, Miss Sarah—IND.  
 Ewing, Miss Hettie Lee—IND.  
 McLachlan, Miss A. May —UCC.
- TOKUSHIMA SHI, TOKUSHIMA KEN**  
 Lumpkin, Miss Estelle—PS.
- TOKYO SHI**  
 Albert, Miss Jeannette A.—PE.  
 Bagley, Miss Kate—IND.  
 Barnhart, Miss Ruth—PE.  
 Bott, Rev. & Mrs. G. E.—UCC.  
 Bower, Miss Esther Stearns—IND.  
 Bowles, Mr. & Mrs. Gilbert—AFP.  
 Buncombe, Rev. W. P.—CMS.  
 Burnside, Miss Ruth—PE.  
 Bushe, Miss Sylvia K.—CMS.  
 Buss, Rev. & Mrs. Bernhard—L.  
 Clazie, Miss Mabel G.—UCC.  
 Course, Mr. & Mrs. J. H.—IND.  
 Courtice, Miss Sybil R.—UCC.  
 Cunningham, Mrs. W. D.—YJ.  
 Cypert, Miss Lillie D.—IND.  
 Darrow, Miss Flora—RCA.  
 Daugherty, Miss Lena G.—PN.  
 Davies, Rev. & Mrs. D. E.—AG.  
 Downing, Miss Ruth E.—UGC.  
 Durgin, Mr. & Mrs. Russell—YMCA.  
 Elliott, Dr. Mabel E.—PE.  
 Farnham, Miss Grace—IND.  
 Foerstel, Miss Ella L. A.—PE.  
 Garman, Rev. C. P.—ABCFM, CLSJ.  
 Garrott, Rev. Maxleld—SBC.  
 Gressitt, Mr. J. F.—ABF.  
 Hamilton, Miss Gertrude F.—UCC.  
 Hannaford, Rev. & Mrs. H. D.—PN.  
 Harker, Mr. Roland—MC.  
 Hartshorne, Miss A. C.—IND.  
 Heaslett, Rt. Rev. Bishop S.—SPG, CMS.  
 Hepner, Rev. & Mrs. C. W.—ULCA.  
 Hewitt, Mr. J. A.—IND.  
 Hunter, Rev. J. B.—UCMS.  
 Horn, Rev. E. T.—ULC.  
 Iglehart, Rev. E. T.—MC.  
 Jaekel, Rev. & Mrs. T.—OAM.  
 Juergensen, Mrs. C. F. (retired)—AG.  
 Juergensen, Miss Marie—AG.  
 Kilbourne, Miss E.—MC.  
 Kramer, Miss Lois F.—EC.  
 Kuecklich, Miss Gertrude—EC.  
 Lade, Miss Helen R.—PE.  
 Mauk, Miss Laura—EC.  
 Mayer, Rev. & Mrs. P. S.—EC.  
 McCaleb, Mr. J. M.—IND.  
 McCoy, Rev. & Mrs. R. D.—UCMS.  
 Meinhardt, Miss Ruth Mary—PE.  
 Meline, Miss Agnes S.—IND.  
 Minkinen, Rev. & Mrs. T.—LEF.  
 Moore, Rev. B. C.—RCA.  
 Musser, Mr. & Mrs. C. K.—IND.

Newbury, Miss Georgia M.—IND.  
 Oltmans, Mrs. Sarah C.—PN.  
 Paine, Miss Mildred Anne—MC.  
 Pfaff, Miss Anne M.—IND.  
 Philipps, Miss E. G.—SPG.  
 Pifer, Miss B. Catherine—ERC.  
 Pond, Miss Helen M.—PE.  
 Price, Rev. & Mrs. Percy—UCC.  
 Reifsnider, Rt. Rev. C. S.—PE.  
 Rusch, Mr. Paul—PE.  
 Schillinger, Rev. G. W.—ULCA.  
 Schoonover, Miss Ruth—IND.  
 Schweitzer, Miss Edna M.—EC.  
 Simmons, Mr. R. L.—PE.  
 Smith, Rev. John C.—PN.  
 Spackman, Rev. & Mrs. H. C.—PE.  
 Stacy, Miss Martha—UGC.  
 Still, Rev. Owen—YMJ.  
 Stirewalt, Rev. A. J.—ULC.  
 TerBorg, Rev. John—RCA.  
 Thede, Rev. Harvey—EC.  
 Topping, Rev. & Mrs. Henry (retired)—ABF.  
 Topping, Miss Helen—IND.  
 Walser, Rev. & Mrs. T. D.—PN  
 Wengler, Miss Jessie—AG.  
 Woolley, Miss K.—SPG.  
 Wright, Mr. R. J.—IND.  
**TOYAMA SHI, TOYAMA KEN**

Armstrong, Miss Margaret E.—UCC.  
 Tweedie, Miss E. Gertrude—UCC.  
**YAMADA SHI, MIE KEN**  
 Riker, Miss Jessie—PN.  
**YAMAGUCHI SHI, YAMAGUCHI KEN**  
 Wells, Miss Lillian A.—PN.  
**YASHIMA MACHI, AKITA KEN**  
 Cochran, Miss Mary E.—IND.  
**YOKOHAMA SHI, KANAGAWA KEN**  
 Accock, Miss Winifred M.—ABF.  
 Ballantyne, Miss Mary K.—WU.  
 Fisher, Mr. & Mrs. Royal H.—ABF.  
 Hodges, Miss Olive I.—MC.  
 Lang, Rev. & Mrs. Ernst—L.  
 McSparran, Dr. J. L.—IND.  
 Stegeman, Rev. H. V. E.—RCA.  
 Symonds, Rev. T. P.—SPG.  
 Tharp, Miss Elma R.—ABF.  
 Ward, Miss Ruth—IND.  
 Wolfe, Miss Evelyn M.—MC.  
**YOSHIFUJI, EHIME KEN**  
 Tumlin, Miss Mozelle—MC.  
**YOKOTE**  
 Smyser, Rev. M. M.—IND.  
**ZUSHI, KANAGAWA KEN**  
 McKim, Miss Bessie M.P.E.



# LIST OF MISSIONARIES BY MISSIONS

## No. 5

(A) means temporarily absent.

### 1. American Board of Commissioners for Foreign Missions.

Bennett, Rev. & Mrs. H. J. (A)  
 Cary, Miss Alice E., Kobe.  
 Cary, Rev. & Mrs. (A) Frank, Nishinomiya.  
 Clapp, Miss Frances B. (A).  
 Cobb, Rev. & Mrs. E. S. (A)  
 Curtis, Miss Edith E. (A),  
 DeForest, Miss Charlotte B. (A)  
 Denton, Miss Mary F. (retired), Kyoto.  
 Downs, Rev. & Mrs. (A) Darley, Nishinomiya.  
 Fanning, Miss Katherine (A).  
 Field, Miss Sarah M., Nishinomiya.  
 Garman, Rev. & Mrs. (A) C. P., Tokyo.  
 Gillett, Rev. & Mrs. C. S. (A)  
 Hackett, Mr. & Mrs. (A) H. W., Nishinomiya,  
 Hibbard, Miss Esther (A).  
 Hoyt, Mrs. O. S. (A)  
 Husted, Miss Edith (A).  
 Kane, Miss Marion E. (A).  
 McKnight, Rev. & Mrs. W. Q., (A).  
 Merrill, Miss Katharine, Matsuyama.  
 Moran, Rev. & Mrs. S. F. (A),  
 Roberts, Rev. & Mrs. F. L. (A).  
 Stowe, Miss Grace H., Nishinomiya.  
 Stowe, Miss Mary E. (A).  
 Warren, Rev. & Mrs. C. M. (A).  
 Wilson, Miss Eleonor (A).  
 Woodard, Rev. & Mrs. (A) W. P., Nishinomiya.

### 2. American Baptist Foreign Mission Society

Acock, Miss Winifred M., Yokohama.  
 Allen, Miss Thomasine, Kuji, Iwate Ken.  
 Axling, Rev. & Mrs. William, Tokyo.  
 Benninghoff, Rev. & Mrs. Harry B. (A)  
 Bixby, Miss Alice C., Sendai.  
 Cuddeback, Miss Margaret E., Osaka.  
 Farnum, Rev. & Mrs. Marlin D. (A).  
 Fisher, Mr. & Mrs. R. H., Yokohama.  
 Foote, Rev. & Mrs. J. A. (A).  
 Gressitt, Mr. & Mrs. (A) J. F., Tokyo,  
 Holtom, Rev. & Mrs. D. C. (A).  
 Jessie, Miss Mary D. (A).  
 Ryder, Miss Gertrude E. (A).  
 Tharp, Miss Elma R., Yokohama.  
 Topping, Rev. & Mrs. H. (retired), Tokyo.  
 Topping, Rev. & Mrs. (A) W. F., Yokohama.

### 3. Mission Board of the Religious Society of Friends of Philadelphia.

Bowles, Mr. & Mrs. Gilbert, Tokyo.  
 Rhoads, Miss Esther (A).  
 Sharpless, Miss Edith F., Shimotsuma Machi, Ibaraki Ken

### 4. Assemblies of God—USA.

Barth, Rev. & Mrs. N. H. (A).  
 Byers, Miss Florence M., Kawaragi Mura, Muko Gun, Hyogo Ken.

Juergensen, Miss Agnes, Hama-  
mtsu. (A)  
Juergensen, Mrs. C. F. (retired),  
Tokyo.  
Juergensen, Mrs. Nettie (A).  
Juergensen, Miss Marie, Tokyo  
Wengler, Miss Jessie, Tokyo Fu.

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#### Assemblies of God — Great Britain

Clement, Rev. & Mrs. J. J., To-  
kyo. (A)  
Davies, Rev. & Mrs. D. E., To-  
kyo.

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#### 5. Central Japan Pioneer Mis- sion:

Burnet, Miss M. A., Maebashi  
Shi.  
Parr, Miss Dorothy A., Mae-  
bashi Shi.  
Rumball, Mr. & Mrs. W. E. P.,  
(A).  
Thomas, Miss Grace, Maebashi.  
Troughton, Mr. & Mrs. H. W.  
F., (A).

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#### 7. Church Missionary Society:

Baggs, Miss Mabel C., Fuku-  
yama, Hiroshima Ken.  
Baker, Miss Elsie M. (A).  
Baldwin, Miss Cecil M. (A).  
Baldwin, Mrs. J. McQ. (A).  
Batchelor, Ven. Archdeacon  
John, (A).  
Buncombe, Rev. W. P. (retir-  
ed), Tokyo.  
Bushe, Miss Sylvia K., Tokyo.  
Cox, Miss Alice M. (A).  
Doubleday, Miss Stella C. (A).  
Dyason, Miss Kathleen E. (A).  
Foss Miss Eleanor M. (A).  
Freeth, Miss F. May (A).  
Goldsmith, Miss Mabel O., Ku-  
rume.  
Greenwood, Rev. B. N. W. (A).  
Hamilton, Miss Kathleen, (A).  
Heaslett, Rt. Rev. Bishop S.,  
Tokyo.  
Henty, Miss A. M., Tokyo (A).  
Hind, Mrs. J. (A).  
Horne, Miss Alice C. J. (A).

Howard, Miss R. Dora (retired)  
Osaka.  
Hutchinson, Canon & Mrs. A.  
C. (A).  
Hutchinson, Rev. & Mrs. E. G.,  
(A).  
Lane, Miss Evelyn A. (A).  
Mann, Rt. Rev. Bishop & Mrs.  
John C. (A).  
Nash, Miss Elizabeth, Yonago.  
Preston, Miss Evelyn D., Tokyo.  
(A)  
Richardson, Miss Constance M.,  
Tokushima. (A)  
Staveley, Miss J. Ann (A).  
Walsh, Rt. Rev. & Mrs. Gordon  
J. (A).  
Wansey, Rev. J. C. (A).  
Williams, Miss Agnes S. (A).  
Woodd, Rev. & Mrs. Frederick  
H. B. (A).  
Woodward, Rev. & Mrs. Stanley  
C. (A).

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#### 8. Church of the Nazarene:

Eckel, Rev. & Mrs. W. A. (A)  
Karns, Miss Bertie (A).  
Wiley, Miss Pearl, Kyoto.

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#### 9. Evangelical Church of North America:

Anderson, Miss Irene, Koriya-  
ma.  
Bauernfeind, Miss Susan M.,  
(A).  
Deckinger, Rev. & Mrs. William  
J. (A).  
Hertzler, Miss Verna S., Osaka.  
Kramer, Miss Lois F., Tokyo.  
Kuecklich, Miss Gertrude, To-  
kyo.  
Mauk, Miss Laura, Tokyo.  
Mayer, Rev. & Mrs. P. S., To-  
kyo.  
Schweitzer, Miss Edna Mae,  
Tokyo.  
Thede, Rev. & Mrs. (A) Harvey,  
Tokyo.

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#### 10. Elim Church Missionary Alliance:

Hoskins, Miss Violet W. M.,  
Kakogawa Machi Hyogo Ken.

### 11. Evangelical and Reformed Church:

Ankeney, Rev. & Mrs. Alfred, Sendai.  
 Engelmann, Rev. & Mrs. Marcus J. (A)  
 Fesperman, Rev. & Mrs. Frank L., Sendai.  
 Gerhard, Miss Mary E., (A).  
 Gerhard, Rev. & Mrs. Paul L.  
 Gerhard, Mr. & Mrs. Robert H., Sendai.  
 Hansen, Miss Kate I., Sendai.  
 Ilsley, Miss Alice M. (A).  
 Kriete, Rev. & Mrs. Carl D. (A).  
 LeGalley, Mr. Charles M. (A).  
 Lindsey, Miss Lydia A., Sendai.  
 Nicodemus, Mrs. F. B., Sendai.  
 Noss, Rev. & Mrs. George S. (A)  
 Nugent, Rev. & Mrs. Carl (A).  
 Pifer, Miss B. Catherine, Tokyo (A)  
 Schneder, Mrs. D. B., Sendai.  
 Schroer, Rev. & Mrs. Gilbert W., Morioka.  
 Seiple, Rev. & Mrs. William G. (A).  
 Sipple, Mr. & Mrs. Carl S., Sendai.  
 Stoudt, Mr. & Mrs. O. M., (A)  
 Zaugg, Rev. & Mrs. E. H., Sendai.

### 12. General Mission Board of the Free Methodist Church of North America:

Hart, Miss Frances M. (A).  
 Mylander, Miss Ruth, Osaka.  
 Pickens, Miss Lillian O. (A).  
 Wagner, Rev. & Mrs. H. H. (A).

### 13. Independent of Any Society:

Andrews, Miss Sarah, Shizuoka  
 Bagley, Miss Kate, Tokyo.  
 Baker, Captain Kenneth (A).  
 Bouldin, Rev. & Mrs. G. W., (A).  
 Cochran, Miss M. Eugenia, Yashima Machi, Akita Ken.  
 Cole, Mr. & Mrs. Harold W., (A.)

Course, Mr. & Mrs. J. H., Tokyo.

Craig, Miss Mildred E., Jumonji Machi, Akita Ken.

Cypert, Miss Lillie D., Tokyo Fu.

Daniels, Miss M. E., Nagoya.

Dievendorf, Mrs. A., Fukuyama

Ewing, Miss Hettie Lee, Shizuoka.

Farnham, Miss Grace, Tokyo.

Fleming, Rev. & Mrs. Robert A. (A).

Francis, Miss R. Mabel, Matsuyama.

Francis, Rev. T. R. (A).

Fox, Mr. & Mrs. H. J., Daigo, Ibaraki Ken,

Gale, Mrs. Emma, Kyoto.

Gardener, Miss Florence (A)

Gillett, Miss E. P. (A).

Gilligan, Captain Henry (A).

Glaeser, Mr. & Mrs. Martin L., Fukuoka.

Gubbins, Miss Gladys M. (A)

Hartshorne, Miss A. G., Tokyo Fu.

Hay, Mr. & Mrs. T. A., Taihoku.

Hewitt, Mr. J. A., Tokyo.

Johnson, Mr. & Mrs. Theodore, (A).

Leach, Miss D. E. M. (A)

Lemmon, Miss Vivian, (A).

Loomis, Miss Clara D. (A).

Luke, Mr. & Mrs. Percy T., Niigata.

Madden, Mr. & Mrs. M. B. (A).

McCaleb, Mr. J. M., Tokyo.

McSparran, Dr. Joseph L., Yokohama.

Meline, Miss Agnes S., Tokyo.

Musser, Mr. & Mrs. C. K., Tokyo.

Newbury, Miss Georgia M., Tokyo.

Pfaff, Miss Anne M., Tokyo.

Rennie, Rev. William, Hakodate.

Richert, Mr. & Mrs. Adolph, Fukuoka Shi.

Santee, Miss H. C. (A).

Sawyer, Mr. Ray, Osaka.

Schoonover, Miss Ruth, Tokyo.

Sheppard, Miss E., Kobe.



Simeon, Miss R., Akashi.  
 Smyser, Rev. M. M., Yokote  
 Machi, Akita Ken.

Taylor, Mr. & Mrs. W. J., Kobe.  
 Topping, Miss Helen, Tokyo.  
 Upton, Miss E. F. (A).

Vories, Mrs. J. E. (retired), Omi  
 Hachiman, Shiga Ken.

Ward, Miss Ruth C., Yokohama.

Wraight, Miss Marion, Taiho-  
 ku.

Wright, Miss A. N., Kumamoto

Wright, Mr. R. J., Tokyo.

#### 15. Japan Evangelistic Band:

Bazeley, Miss B. Rose (A).

Bee, Mr. & Mrs. William (A)

Collins, Mr. & Mrs. Arthur M.,  
 (A).

Cuthbertson, Miss Florence.  
 (A).

Cuthbertson, Mr. & Mrs. James  
 (A).

Garrard, Mr. & Mrs. M. H.,  
 (A).

Gillespy, Miss J. C. (A).

Gosden, Mr. Eric W. (A).

Hoare, Miss D. E. (A).

Jones, Mr. & Mrs. Tudor (A).

Smith, Miss I. Webster (A).

Soal, Miss A. A. (A).

Thoren, Miss Amy (A).

Wilkinson, Mr. & Mrs. C. S.,  
 (A).

Williams, Mr. & Mrs. F. T.,  
 (A).

Woodworth, Miss Olive F. (A).

#### 16. Liebenzeller Mission:

Buss, Rev. & Mrs. B., Tokyo.

Lang, Rev. & Mrs. Ernest, Yo-  
 kohama.

Nothhelfer, Rev. & Mrs. Karl,  
 Tokyo.

#### 17. Lutheran Evangelical As- sociation of Finland:

Karen, Rev. A., Iida Shi.

Korpinen, Mrs. Taimi T., Naga-  
 no.

Laaksonen, Miss Martha, Sap-  
 poro.

Minkinen, Rev. & Mrs. T.,  
 Tokyo.

Niemi, Miss Tyyne. (A).

Savolainen, Rev. & Mrs. J. V.,  
 (A).

Savolainen, Rev. & Mrs. P.,  
 Hokkaido.

Uusitalo, Miss Siiri (A).

#### 18. MC Japan Mission of the Methodist Church

Alexander, Mrs. R. P. (retired)  
 (A).

Anderson, Miss Myra P. (A).

Ashbaugh, Miss Adella M. (A).

Bailey, Miss Barbara M. (A).

Berry, Miss Effie A. (Associate)  
 —(A).

Best, Rev. & Mrs. Earl V. (A)

Bishop, Rev. & Mrs. Charles  
 (retired), (A)

Brumbaugh, Rev. & Mrs. T. T.,  
 (A)

Byler, Miss Gertrude M. (A).

Carroll, Miss Sallie E. (A)

Chase, Miss Laura (A).

Cheney, Miss Alice (A).

Cobb, Rev. & Mrs. J. B. (A).

Collins, Miss Mary D. (A).

Cooper, Miss Lois W. (A).

Couch, Miss Helen (A).

Curry, Miss Olive (A).

Curtice, Miss Lois K. (A).

Draper, Miss Marion R. (A).

Draper, Miss Winifred F. (A).

Feely, Miss Gertrude (A).

Fehr, Miss Vera J. (A).

Field, Miss Ruth (A).

Finch, Miss Mary D. (A).

Finlay, Miss Alice (A).

Fish, Miss Thelma (A).

Frank, Rev. & Mrs. J. W. (A).

Hagen, Miss Olive I. (A)

Hager, Rev. & Mrs. S. E. (A)

Harbin, Rev. & Mrs. A. Van,  
 (A)

Harker, Mr. Rowland R., Tokyo.

Heckelman, Rev. & Mrs. F. W.,  
 (A)

Hempstead, Miss Ethel L. (A)  
 Hilburn, Rev. & Mrs. S. M. (A)  
 Hodges, Miss Olive I.  
 Holland, Miss Charles G. (A)  
 Holland, Miss Opal L. (A)  
 Howey, Miss Harriet M. (A)  
 Huckabee, Rev. & Mrs. Weyman C. (A)  
 Hudgins, Miss Mildred E. (A)  
 Iglehart, Rev. & Mrs. C. W. (A)  
 Mrs. C. W. (A)  
 Iglehart, Rev. & Mrs. (A) E. T., Tokyo.  
 Johnson, Miss Katharine (A)  
 Jones, Rev. & Mrs. H. P. (A)  
 Kemp, Miss Eva Deane (A)  
 Kilburn, Miss Elizabeth, Tokyo  
 Kornis, Miss Bonnie (A)  
 Lee, Miss Mabel, Kumamoto.  
 Martin, Prof. & Mrs. J. V. (A)  
 Matthews, Rev. & Mrs. W. K. (A)  
 McKelvie, Miss Janet K. (A)  
 McMillan, Miss Mary C. (A)  
 Nelson, Rev. & Mrs. Davis P. (A)  
 Meyers, Rev. & Mrs. J. T. (A)  
 Mickle, Mr. & Mrs. J. J. (A)  
 Moore, Miss Helen G. (A)  
 Ogburn, Rev. & Mrs. N. S. (A)  
 Oxford, Mr. & Mrs. J. S. (A)  
 Paine, Miss Mildred Anne, Tokyo.  
 Palmore, Rev. & Mrs. P. L. (A)  
 Peavy, Miss Anne R. (A)  
 Peckham, Miss Caroline S. (A)  
 Peet, Miss Azalla E. (A)  
 Pider, Miss Myrtle Z. (A)  
 Searcy, Miss Mary G. (A)  
 Shacklock, Rev. & Mrs. Floyd (A)  
 Shannon, Miss Ida L. (Retired) (A)  
 Shannon, Miss Katharine M. (A)  
 Shaver, Rev. & Mrs. I. L. (A)  
 Simons, Miss Marion G. (A)  
 Smith, Miss Catherine (A)  
 Smith, Mr. & Mrs. (A) Roy, Kobe.  
 Spaulding, Miss Miriam (A)  
 Starkey, Miss Bertha F. (A)

Stevens, Miss Catherine B. (A)  
 Stewart, Rev. & Mrs. S. A. (A)  
 Stott, Rev. & Mrs. J. D. (A)  
 Stubbs, Rev. & Mrs. D. C. (A)  
 Tarr, Miss Alberta, (A)  
 Taylor, Miss Erma M. (A)  
 Teague, Miss Carolyn M. (A)  
 Thayer, Miss Marian V. (A)  
 Thompson, Rev. & Mrs. Everett W. (A)  
 Towson, Miss Manie C. (A)  
 Tumlin, Miss Mozelle (A)  
 Wagner, Miss Dora A. (A)  
 Warner, Rev. & Mrs. Paul F. (A)  
 White, Miss Anna L. (A)  
 Whitehead, Miss Mabel (A)  
 Williams, Miss Anna Bell (A)  
 Wolfe, Miss Evelyn M., Yokohama.

---

20. Ost-Asien Mission (East Asia Mission).

Jaeckel, Rev. & Mrs. T., Tokyo.

---

21. Board of Foreign Missions, Presbyterian Church in Canada:

Anderson, Miss Mary E. (A)  
 MacDonald, Miss Ethel G. (A)  
 Young, Rev. & Mrs. L. L. (A)

---

22. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America:

(a) Missionary District of Kyoto:

Chapman, Rev. & Mrs. J. J. (A)  
 Dickson, Miss L. E. (A)  
 Hester, Miss M. W. (A)  
 Houle, Miss Mary M. (A)  
 Jones, Dr. & Mrs. F. M. (A)  
 Morris, Rev. & Mrs. J. K. (A)  
 Nichols, Rt. Rev. & Mrs. S. H. (A).  
 Oglesby, Mrs. J. M. (A)  
 Smith, Rev. & Mrs. P. A. (A).

Skiles, Miss Helen (A)  
 Sumners, Miss Gertrude (A)  
 Van Kirk, Miss Anna S. (A)  
 Williams, Miss H. R. (A)

(b) Missionary District of  
 North Kwanto:

Albert, Miss Janette, Tokyo.  
 Boyd, Miss Louisa H. (A)  
 Barnhart, Miss Ruth.  
 Barnhart, Miss Ruth, Tokyo.  
 Burnside, Miss Ruth, Tokyo.  
 Cornwall-Legh, Miss M. H. (re-  
 tired), Akashi.  
 Elliott, Dr. Mabel E., Tokyo.  
 Evans, Rev. & Mrs. C. H. (A)  
 Foerstel, Miss Ella L. A., Tokyo.  
 Fowler, Mr. & Mrs. J. E. (A)  
 (A)

Hellmar, Miss Karin. (A)  
 Heywood, Miss C. G. (A)  
 Hinder, Mrs. Nina, Tokyo.  
 Knapp, Deaconess S. T., (re-  
 tired), (A)  
 Lade, Miss Helen R., Tokyo.  
 McKim, Miss Bessie M., Zushi,  
 Kanagawa Ken.

McKim, Miss Nellie, Shimoda-  
 te Machi, Ibaraki Ken.

Murray, Miss Edna B. (A)  
 Nettleton, Miss Mary, Kusatsu  
 Onsen, Gumma Ken.

Nuno, Miss Christine M. (A)  
 Overton, Mr. Douglas W. (A)  
 Peters, Miss Augusta F., Tokyo  
 Pond, Miss Helen M., Tokyo.  
 Reifsnider, Rt. Rev. & Mrs. (A)  
 C. S., Tokyo.

Rogers, Miss Elizabeth (A)  
 Rose, Rev. & Mrs. Lawrence,  
 (A)

Rusch, Mr. Paul, Tokyo.  
 St. John, Mrs. Alice C. (A)  
 Schaeffer, Miss Mabel R. (A)  
 Shepherd, Miss K. M., Kusatsu.  
 Simmons, Mr. R. L., Tokyo,  
 Shippis, Miss Helen K. (A)  
 Spackman, Rev. & Mrs. H. C.,  
 Tokyo.

Tippinge, Miss Mary G., Tokyo.  
 (A)

Viall, Rev. Kenneth L. A. (SS  
 JE), (A)

White, Miss Sarah G. (A)

(c) Missionary District of  
 Tohoku:

Binsted, Rt. Rev. & Mrs. Nor-  
 man S. (A)

Boyle, Miss Helen (A)  
 Gray, Miss Gladys (A)  
 Hubbard, Miss Jeanett (A)  
 Jansen, Miss Bernice (A).  
 Lewis, Rev. & Mrs. Hunter M.  
 (A)

Moss, Rev. Frank H. Jr. (A)  
 Spencer, Miss Gladys.

---

23. Board of Foreign Missions  
 of the Presbyterian Church  
 of the United States of  
 America:

Barnard, Rev. & Mrs. C. Eugene  
 (A)

Bovenkerk, Rev. & Mrs. (A)  
 Henry G., Osaka.

Buchanan, Rev. & Mrs. Daniel  
 C. (A)

Chapman, Rev. & Mrs. E. N.,  
 (A)

Chapman, Rev. & Mrs. (A) Gor-  
 don K., Kobe.

Clark, Rev. & Mrs. (A) E. M.,  
 Kobe.

Daugherty, Miss Lena G., To-  
 kyoo.

Evans, Miss Elizabeth M., Sap-  
 poro.

Grube, Miss Alice C., Osaka.

Hall, Mrs. John E., Osaka.

Halsey, Miss Lila S. (A)

Hannaford, Rev. & Mrs. How-  
 ard D., Tokyo.

Hereford, Miss Nannie, Sappo-  
 ro.

Hereford, Rev. & Mrs. W. F.,  
 (A)

Hessel, Rev. & Mrs. Egon (affi-  
 liated), (A)

Kerr, Rev. & Mrs. (A) William  
 C., Keijo, Chosen.

Lake, Rev. & Mrs. Leo C. (A)

Martin, Rev. & Mrs. David P.  
 (A)

McDonald, Miss Mary D. (A)

Miles, Miss Mary (A)

Monk, Miss Alice M., Sapporo.



Oltman, Mr. & Mrs. Paul V. (A)  
 Oltmans, Mrs. Albert, Tokyo.  
 Palmer, Miss Helen M., Osaka.  
 Reeve, Rev. & Mrs. W. S. (A)  
 Reischauer, Rev. & Mrs. A. K., (A)  
 Reiser, Miss A. Irene (A)  
 Riker, Miss Jessie, Yamada, Ise.  
 Riker, Miss Susannah M. (A.)  
 Schmidt, Miss Dorothy L., Sapporo.  
 Smith, Miss Janet F. (affiliated) (A)  
 Smith, Rev. & Mrs. (A) John C., Tokyo.  
 Thomas, Rev. & Mrs. Winburn T. (A)  
 Tremain, Rev. & Mrs. Martel A. (A)  
 Walser, Rev. & Mrs. Theodore D., Tokyo.  
 Wells, Miss Lillian A., Yamaguchi.  
 Wilkin, Miss Eleanor M. (A)  
 Wilson, Miss Martha A., Shimonoeki.  
 Zimmerman, Rev. & Mrs. Donald E. (A)

---

24. Executive Committee of Foreign Missions of the Presbyterian Church in the United States (So. Presbyterian):

Archibald, Miss Margaret (A)  
 Brady, Rev. & Mrs. J. Harper, (A)  
 Bryan, Rev. & Mrs. Harry H., (A)  
 Buchanan, Miss Elizabeth O., (A)  
 Buchanan, Rev. & Mrs. Percy W. (A)  
 Buckland, Miss Ruth (A)  
 Crawford, Rev. & Mrs. Vernon A. (A)  
 Currell, Miss Susan (A)  
 Erickson, Rev. & Mrs. S. M., (A)  
 Gardner, Miss Emma Eve (A)  
 Hassell, Rev. & Mrs. A. Pierson. (A).

Kirtland, Miss Lella G. (A)  
 Logan, Rev. & Mrs. Charles A., (A)  
 Lumpkin, Miss Estelle, Tokushima.  
 McAlpine, Rev. & Mrs. James A. (A)  
 McIlwaine, Rev. & Mrs. William A., Kobe.  
 Moore, Rev. & Mrs. (A) Lardner W., Kobe.  
 Munroe, Rev. & Mrs. Harry H., (A)  
 Myers, Rev. & Mrs. Harry W., Kobe.  
 Robinson, Miss Amy (A)  
 Taylor, Miss Charlotte (A)

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25. Reformed Church in America.

Beckman, Miss Priscilla M. (A)  
 Bogard, Miss Frances B. (A)  
 Bruns, Rev. & Mrs. Bruno (A)  
 Couch, Miss S. M., Nagasaki.  
 Darrow, Miss Flora, Tokyo  
 deMaagd, Rev. & Mrs. John C., (A)  
 Hoekje, Rev. & Mrs. W. G., (A)  
 Kuyper, Rev. & Mrs. H. (A)  
 Liggett, Miss Mary E. (A)  
 Luben, Rev. & Mrs. B. M., Tokyo. (A)  
 Moore, Rev. & Mrs. (A) B. C., Tokyo.  
 Noordhoff, Miss Jean (A)  
 Oltmans, Miss C. Janet (A)  
 Stegeman, Rev. & Mrs. (A) H. V. E., Yokohama.  
 TerBorg, Rev. & Mrs. (A) John, Tokyo.  
 Walvoord, Miss Florence C. (A)  
 Zander, Miss Helen R. (A)

---

26. Scandinavian American Alliance Mission.

Anderson, Rev. Joel (A)  
 Carlson, Rev. & Mrs. C. E. (A.)  
 Larson, Miss Adella (A)  
 Pietsch, Rev. & Mrs. Timothy. (A)

## 27. Southern Baptist Convention.

Dozier, Mrs. C. K. (A)  
 Dozier, Rev. & Mrs. Edwin B. (A)  
 Dyer, Rev. & Mrs. R. A. (A)  
 Garrott, Rev. & Mrs. (A) W. Maxfield, Tokyo.  
 Graves, Miss Alma (A)  
 Lancaster, Miss Cecil (A)  
 Miller, Miss Floryne (A)  
 Quick, Rev. O. J. (A)  
 Ramsour, Rev. & Mrs. H. B. (A)  
 Ray, Rev. & Mrs. J. F. (A)  
 Schell, Miss Naomi (A)

## 28. Seventh Day Adventists:

Benson, Mr. & Mrs. H. F. (A)  
 Dietrich, Mr. & Mrs. George, (A)  
 Eldridge, Mr. & Mrs. Paul H., (A)  
 Guthrie, Mr. & Mrs. (A)  
 Holley, Mr. & Mrs. W. R. (A)  
 Koch, Mr. & Mrs. Alfred C. (A)  
 Millard, Mr. & Mrs. Francis R., (A)  
 Nelson, Mr. & Mrs. A. N. (A)  
 Oberg, Mr. & Mrs. H. A. (A)  
 Olson, Dr. & Mrs. E. H. (A)  
 Starr, Dr. & Mrs. Paul V., (A)  
 Thurston, Mr. & Mrs. C. F., (A)

## 29. Society for the Propagation of the Gospel in Foreign Parts.

## (a) Kobe Diocese:

Allen, Rev. E., Kobe.  
 Badger, Rev. & Mrs. E. (A)  
 Basil, Rt. Rev. Bishop (A)  
 Brooks, Rev. O. E., Kobe.  
 Gibbon, Mr. P. G., Kobe.  
 Holmes, Miss Mary (A)  
 Howard, Miss R. D. (retired), Osaka.  
 Lea, Miss L., Kobe.  
 Radford, Mrs. E., Kobe.  
 Strong, Rev. G. N., Kobe.  
 Voules, Miss J. E., Shimonoseki.  
 Walker, Mr. & Mrs. F. B., Kobe.

## (b) Tokyo Diocese:

Chope, Miss D. M., Tokyo.  
 Hallstone, Miss M. E., Tokyo.  
 Philipps, Miss E. G., (A)  
 Sansbury, Rev. & Mrs. C. K., Tokyo. (A)  
 Tanner, Miss L. K. (A)  
 Trott, Miss Dorothea E. (A)

## (c) South Tokyo Diocese:

Heaslett, Rt. Rev. Bishop S., Tokyo.  
 Parkinson, Rev. R. C. (A)  
 Pott, Rev. Roger (A)  
 Shepherd, Miss K., Kusatsu, Gumma Ken.  
 Symonds, Rev. T. P., Yokohama.  
 Woolley, Miss K., Tokyo.  
 Wordsworth, Miss R. (A)

## 30. Foreign Missionary Society of the Church of the United Brethren in Christ:

Knipp, Rev. & Mrs. J. E. (A)  
 Shively, Rev. & Mrs. B. F. (A)

## 31. United Church of Canada:

## (a) General Board:

Ainsworth, Rev. & Mrs. F. (A)  
 Albright, Rev. & Mrs. L. S., (A)  
 Bates, Rev. & Mrs. C. J. L., (retired), (A)  
 Bott, Rev. & Mrs. G. E., Tokyo.  
 Harvey, Rev. & Mrs. G. L., Kobe (A)  
 Hennigar, Rev. & Mrs. E. C., (A).  
 McKenzie, Mr. & Mrs. (A) A. P., Nishinomiya.  
 McWilliams, Rev. & Mrs. W. R., (A)  
 Norman, Rev. & Mrs. Daniel (retired), (A)  
 Norman, Rev. & Mrs. W. H. H., (A)  
 Outerbridge, Rev. & Mrs. H. W., (A)  
 Parker, Mr & Mrs. (A) K. A. (A)  
 Price, Rev. & Mrs. P. G., Tokyo.

Stone, Rev. & Mrs. A. R., Tokyo  
(A)

Whiting, Rev. & Mrs. M. M.,  
(A)

Wright, Rev. & Mrs. R. C. (A)

(b) Women's Missionary Society:

Allen, Miss A. W. (A)

Armstrong, Miss Margaret E.,  
Toyama Shi.

Bates, Miss E. L., Tokyo. (A)

Callbeck, Miss Louise A. (A)

Chappell, Miss Constance S. (A)

Clazie, Miss Mabel G., Tokyo.

Cook, Miss Dulcie (A)

Courtice, Miss S. R., Tokyo.

Douglas, Miss Leona M. (A)

Govenlock, Miss Isabel (A)

Graham, Miss Jean A. C. (A)

Greenbank, Miss Katherine M.,  
Kobe.

Halg, Miss Mary T., Shizuoka.  
(A)

Hamilton, Miss Gertrude F.,  
Tokyo.

Hurd, Miss Helen R. (A)

Jost, Miss E. E. (A)

Keagey, Miss Margaret D. (A).

Killam, Miss Ada (A)

Kinney, Miss Jane M. (A)

Lediard, Miss Ella, Kanazawa.

Lehman, Miss Lois (A)

Leith, Miss M. Isobel (A)

Lindsay, Rev. Olivia C., Kana-  
zawa.

Matthewson, Miss Mildred E.,  
(A)

McLachlan, Miss A. May, Shi-  
zuoka Shi.

McLeod, Miss Anna O. (A)

Rorke, Miss M. Luella (A)

Ryan, Miss Esther L. (A)

Saunders, Miss Violet (A)

Scott, Miss Mary C. (A)

Scruton, Miss Fern M. (A)

Staples, Miss Marie M. (A)

Strothard, Miss Alice O. (A)

Suttle, Miss Gwen (A)

Taylor, Miss Grace E. (A)

Tweedie, Miss E. Gertrude, To-  
yama.

32. United Christian Mission-  
ary Society:

Hunter, Rev. & Mrs. (A) J. B.,  
Tokyo,

McCoy, Rev. & Mrs. R. D., To-  
kyo.

Trout, Miss Jessie M. (A)

Young, Rev. & Mrs. T. A. (A)

33. Universalist General Con-  
vention:

Downing, Miss Ruth G., Tokyo.  
Stacy, Miss M. R., Tokyo.

34. Board of Foreign Missions  
of the United Lutheran  
Church in America

Aderholdt, Miss Virginia (A)

Akard, Miss Martha B., Kuma-  
moto Shigai.

Alsdorf, Rev. & Mrs. Howard  
A. (A)

Bach, Rev. & Mrs. D. G. M.,  
(A)

Bergner, Miss Selma R. (A)

Dentzer, Miss Ethel (A)

Harder, Miss Helen (A)

Heltibridge, Miss Mary (A)

Hepner, Rev. & Mrs. C. W., To-  
kyo.

Horn, Rev. & Mrs. E. T. (A)

Knudten, Rev. & Mrs. A. C.,  
(A)

Linn, Rev. & Mrs. J. K. (A).

Lippard, Rev. & Mrs. C. K.,  
Osaka (A).

Lippard, Miss Faith (A)

Miller, Rev. & Mrs. L. S. G.,  
(A)

Potts, Miss Marion, Kumamoto.

Powlas, Miss Annie (A)

Powlas, Miss Maud, Kumamoto.

Schillinger, Rev. & Mrs. (A)  
George W., Tokyo.

Shirk, Miss Helen, (A).

Stirewalt, Rev. A. J., Tokyo.

Thorlaksson, Rev. & Mrs. S. O.  
(A)

Winther, Rev. & Mrs. J. M. T.,  
(A)

Winther, Miss Maya. (A).



**35. Woman's Union Missionary Society of America:**

Ballantyne, Miss Mary K., Yokohama.

Lynn, Mrs. Harrison A., Yokohama.

---

**36. Yotsuya Mission:**

Cunningham, Mrs. W. D., Tokyo.

Hitch, Miss Alice M. (A)

Still, Mr. & Mrs. (A) Owen, Tokyo.

**37. Young Men's Christian Association:**

Durgin, Mr. & Mrs. Russell L., Tokyo.

Jorgensen, Mr. & Mrs. Arthur, (A)

---

**38. Young Women's Christian Association:**

Kaufman, Miss Emma R. (A)

Roe, Miss Mildred (A)

## No. 6

### ALPHABETICAL LIST WITH ADDRESSES

The order is as follows: Name; Year of arrival in Japan or of joining the Mission; Initials of Missionary Society or Board; Address; Telephone Number; and Postal Transfer Number.

#### A

**Acock, Miss Winifred M., 1922,**  
ABF—1 of 8 Nakamaru, Kanagawa Ku, Yokohama. (Tel. Kanagawa 2176).

横浜市神奈川區中丸 8ノ1

エーカツク

**Adams, Miss Ada E., 1927, PCC**  
% Board.

**Aderholdt, Miss Virginia, 1936,**  
ULCA—Rt. 3, Salisbury, N.C.

**Ainsworth, Rev. & Mrs. Fred,**  
1915, UCC—% Board.

**Akard, Miss Martha B., 1913,**  
ULCA—Kyushu Jo Gakuin,  
Kumamoto Shigai. (Tel. 2187).

熊本市清水町九 九州女學院

エカード

**Albert, Miss Jeannette A., 1940,**  
PE—St. Luke's Hospital, Akashi Cho, Kyobashi Ku, Tokyo

東京市京橋區明石町聖路加 國際  
メデカルセンター アルバート

**Albright, Rev. & Mrs. L. S.,**  
1926, UCC—% Board.

**Alexander, Mrs. R. P., 1896 (re-**  
tired), MC—% Mrs. L. L.  
Stapley, 18 Elm St., Nassau,  
N.Y.

**Allen, Miss Annie W., 1905, UCC**  
—223 Davisville Ave., Toronto,  
Canada.

**Allen, Rev. & Mrs. E., 1927, SPG**  
—Seamen's Institute, 109 Ito  
Machi, Kobe.

神戸市伊藤町109 アレン

**Allen, Miss Thomasine, 1915,**  
ABF—Kuji, Kunohe Gun,  
Iwate Ken.

岩手縣九戸郡久慈町 アレン

**Alsdorf, Rev. & Mrs. Howard A.,**  
1938, 1939, ULCA—% Dr. H.  
H. Sipes, Guntur, Madras  
Presidency, India.

**AMERICAN BIBLE SOCIETY,**  
2 Ginza 4-chome, Kyobashi  
Ku, Tokyo. (Tel. Kyobashi  
6405; F.C. Tokyo 18410).

東京市京橋區銀座 4ノ2

**Anderson, Miss Irene, 1928, EC**  
—95 Shimizudal, Koriyama,  
Fukushima Ken.

福島縣郡山市清水臺 95

アングダソン

**Anderson, Rev. & Mrs. Joel,**  
1900, SAM—% Board.

**Anderson, Miss Mary E., 1930,**  
PCC—Acton, Ontario, Canada

**Anderson, Miss Myra P., 1922,**  
MC—Anderson College, An-  
derson, S.C.

Andrews, Miss Sarah, 1916, IND  
—37 Oiwa Miyashita Cho,  
Shizuoka

静岡市大岩宮下町37

アンデリュズ

Ankeney, Rev. & Mrs. Alfred,  
1914, 1923, ERC—60 Kozenji  
Dori, Sendai. (Tel. 2025).

仙臺市光禪寺通り60アンケニー

Archer, Miss Anne L., 1899 (re-  
tired), MSCC—% Board.

Archibald, Miss Margaret, 1928,  
PS—Eutaw, Alabama.

Armstrong, Miss Margaret E.,  
1903, UCC—274 Sogawa Cho,  
Toyama Shi. (Tel. 2126).

富山縣富山市纒曲輪町274

アムストロンク

Ashbaugh, Miss Adella M., 1908,  
MC—169 Kelso Road, Colum-  
bus, Ohio.

Axling, Rev. (D.D.) & Mrs. Wil-  
liam, 1901, ABF—5 Nichome,  
Shirakawa Cho, Fukagawa  
Ku, Tokyo. (Tel. Misaki Ta-  
bernacle, Kanda 1628)

東京市深川區白河町2ノ5

アキスリンク

## B

Bach, Rev. & Mrs. D. G. M.,  
1916, ULCA—2422½ Leaven-  
worth St., Omaha, Neb.

Badger, Rev. & Mrs. E., 1936,  
SPG—% Board.

Baggs, Miss Mabel C., 1925, CMS  
—391 Miyoshi Cho 1-cho-  
me, Fukuyama Shi, Hiroshi-  
ma Ken.

廣島縣福山市三吉町1ノ391

バグズ

Bagley, Miss Kate, 1917, IND  
—108 Zoshigaya, Koishikawa  
Ku, Tokyo.

東京市小石川區雜司ヶ谷108

北星寮

バグレー

Bailey, Miss Barbara M., 1919,  
MC—Lowell, Indiana.

Bailey, Miss H. L., 1927, MSCC—  
% Board.

Baker, Capt. Kenneth, 1936,  
% Church Army, London.

Baker, Miss Elsie M., 1924, CMS  
—42 London Road, Sevenoaks,  
Kent, England.

Baldwin, Miss Cecily M., 1930,  
CMS—1325 Comox St., Van-  
couver, B.C. Canada.

Baldwin, Mrs. J. McQ., 1893 (re-  
tired), 1325 Comox St., Van-  
couver, B.C., Canada.

Ballantyne, Miss Mary K., 1935,  
WUMS—Kyoritsu Jo Gakko,  
212 Yamate Cho, Yokohama.  
(Tel. 2-3003).

横濱市中區山手212 共立女學校

バランタイン

Band, Rev. & Mrs. Edward, 1912,  
EPM—% Board.

Barnhart, Miss Ruth, 1940, PE  
—% St. Luke's Hospital, Tsu-  
kiji, Kyobashi Ku, Tokyo.

東京市京橋區明石町聖路加國

際メデカルセンターバーンハ

ート

Barnard, Rev. & Mrs. C. Eu-  
gene, 1930, 1931, PN—92 West  
Arrow Highway, Upland, Cal-  
ifornia.

Barth, Rev. & Mrs. N. H., 1928,  
AG—% Board.

Basil, Rt. Rev. Bishop (D.D.),  
1910, SPG—% Board.

Batchelor, Ven. Archdeacon  
John (D.D.) 1879 (retired)  
CMS—% Board.

Bates, Rev. (D.D.) & Mrs. C. J.  
L., 1902, UCC—% Rev. C de  
Mestral, 268 May Ave, Verdun,  
Montreal, P.Q., Canada.

Bates, Miss E. L., 1921, UCC—  
Dauphin, Manitoba, Canada.

Bauernfeind, Miss Susan M.,  
(D.H.), 1900, EC—% Board.

Bazeley, Miss B. Rose, 1926,  
JEB—% Mrs. Harry, 3514 W.  
21st Ave., Vancouver, Canada



Beattie, Miss Margaret W., 1933,  
EPM—% Board.

Bee, Mr. & Mrs. William, 1926,  
JEB—% Mrs. Harry, 3514 W.  
21st Ave., Vancouver, Canada

Bekman, Miss Priscilla M., 1936,  
RCA—% Board.

Bennett, Rev. & Mrs. H. J.,  
1901, 1905, ABCFM—% Board

Benninghoff, Rev. (D.D.) & Mrs.  
H. B., 1907, ABF—% Board.

Benson, Mr. & Mrs. H. F., 1906,  
S.D.A. — Penang, S.S.—  
% Penang Sanitarium and  
Hospital.

Bergner, Miss Selma R., 1937,  
ULCA—323 Atkins Avenue,  
Lancaster, Penn.

Berry, Miss. Effie A (Associate)  
1934, MC—Mexico, New York,

Best, Rev. & Mrs. Earl V., 1938,  
MC—Galivants Ferry, S.C.  
松山市一番町10 ベスト

Bews, Dr. & Mrs. Donald C.,  
1938, PCC—% Board.

Blusted, Rt. Rev. Bishop (D.D.)  
& Mrs. Norman S., 1915, PE  
Peral, Manila, P.I.

Bishop, Rev. & Mrs. Charles,  
1879 (retired), MC—% Board  
Bixby, Miss Alice C., 1914, ABF  
—5 of 12 Kita Yoban Cho,  
Sendai.

仙臺市北四番 町12ノ5

ビックスビー

Bogard, Miss Frances B., 1936,  
RCA — West First St, Pella.  
Iowa.

Bott, Rev. & Mrs. G. E., 1921,  
UCC—Tomizaka Cho, Koishi-  
kawa Ku, Tokyo. (Tel. Koishi-  
kawa 638).

東京市小石川區富坂町 17

ボート

Bouldin, Rev. (D.D.) & Mrs. G.  
W., 1906, IND — Scottsboro,  
South Carolina.

Bovenkerk, Rev. Henry G., 1930  
PN—Osaka Jo Gakko, Tama-  
tsukuri, Higashi Ku, Osaka.  
(FC. Nagoya 33736).

大阪市東區玉造大阪女學校

ボーヴエンカク

Mrs. Bovenkerk,—8 East Cent-  
ral Ave., Zeeland, Michigan.

Bower, Miss Esther Stearns,  
1937, IND—51 Denma Cho, 1-  
chome, Yotsuya Ku, Tokyo.

東京市四谷區傳馬町 1ノ51

パーワ

Bowles, Dr. (LL.D.) & Mrs. Gil-  
bert, 1901, 1893, AFP—14 1-  
chome, Mita Daimachi, Shiba  
Ku, Tokyo. (Tel. Mita 804).

東京市芝區三田臺町 1ノ14

ポールス

Bowman, Miss N. F. J., 1907,  
MSCC—% Board.

Boyd, Miss Louisa H., 1902, PE  
—(retired) % Board.

Boyle, Miss Helen, 1928, PE—  
555 Calle Isaac Peral, Manila.  
P.I.

Brady, Rev. & Mrs. J. Harper,  
1917, PS — Statesville, North  
Carolina.

Branstad, Mr. Karl E., 1924,  
PE—% Board.

BRITISH AND FOREIGN BI-  
BLE SOCIETY,  
Shin Sannomiya Building, 5  
Kano Cho, 4-chome, Kobe  
Ku, Kobe. (Tel. Fukial 4758;  
F.C. Kobe 4630).

神戸市神戸区加納町 4ノ5 新三  
宮ビルデング内 日本聖書協會

Brooks, Rev. O. E., 1939, SPG—  
% Board.

Brown, Rev. & Mrs. William C.  
1940, PS—% Board.

Brumbaugh, Rev. T. T. (D.D.),  
1924, MC—3 Aoyama Gakuin,  
Shibuya Ku, Tokyo.

東京市渋谷区緑岡青山學院三  
プラムボー

Mrs. Brumbaugh, 312 East 5th  
St., Greenville, Ohio.

Bruns, Rev. & Mrs. Bruno,  
1930, RCA—% Board.

Bryan, Rev. & Mrs. Harry H.,  
1931, PS—% Board.

Buchanan, Rev. (Ph. D.) &  
Mrs. Daniel C., 1921, PN—  
% Mr. J. G. Baetjer, 317 Fair-  
mont Ave., Winchester, Vir-  
ginia.

Buchanan, Miss Elizabeth O.,  
1914, PS—202 Cameron Ave.,  
Petersburg, Va.

Buchanan, Rev. & Mrs. Percy  
W., 1925, PS—% Board.

Buckland, Miss Ruth A., 1925,  
PS—1105 South 22nd Street,  
Birmingham, Alabama.

Buncombe, Rev. W. P., 1888  
(retired), CMS—487 Asagaya,  
3-chome, Suginami Ku, To-  
kyo.

東京市杉並區阿佐ヶ谷 3ノ487

パンコム

Burdick, Miss Alma M., 1927,  
PCC—% Board.

Burnet, Miss M. A., 1917, CJPM  
—445 Hyakken Machi, Maeba-  
shi, Gumma Ken.

群馬縣前橋市百軒町 445

パーネツト

Burnside, Miss Ruth, 1923, PE  
—St. Luke's Hospital, Akashi  
Cho, Kyobashi Ku, Tokyo.  
Tel. Tsukiji 3617.

東京市京橋區明石町聖路加國際  
メデカルセンター パーンサイド

Bushe, Miss Sylvia K., 1921,  
CMS—75 Daimachi, Akasaka  
Ku, Tokyo.

東京市赤坂區臺町 75 ブツシュ

Buss, Rev. & Mrs. Bernhard,  
1928, I—645 Kugahara Machi,  
Omori Ku, Tokyo.

東京市大森區久ヶ原町 645

ブツス

Byers, Miss Florence M., 1928,  
AG—240 Takagi, Kwaragi  
Mura, Muko Gun, Hyogo  
Ken.

兵庫縣武庫郡瓦木村高木 240

バイヤス

Byler, Miss Gertrude M., 1927,  
MC—906 E. Broadway, New-  
ton, Kansas.

## C

Callbeck, Miss Louise A., 1921,  
UCC—14 Central Bedeque,  
Prince Edward Island, Canada

Carlson, Rev. & Mrs. C. E. 1913  
SAM—% Board.

Carroll, Miss Sallie E., 1926,  
MC—Rocky Mount, Virginia.

Cary, Miss Alice E., 1915,  
ABCFM—36 6-chome, Nakayamate Dori, Kobe.

神戸市中山手通り六ノ 36  
ケーリ

Cary, Rev. Frank, 1911, ABCFM  
—Kobe College, Okadayama,  
Nishinomiya.

西宮市岡田山 神戸女學院  
ケーリ

Mrs. Cary, 1909—% Board.

Chapman, Rev. & Mrs. Ernest  
N., 1917, 1916, PN—% Rev.  
H. W. Chapman, 569 66th St.,  
Oakland, California.

Chapman, Rev. & Mrs. Gordon  
K., 1921, PN—52 Nakao Cho,  
Fukiai Ku, Kobe. (F.C. Osaka  
55335).

神戸市葺合區中尾町 52

チャプマン

Mrs. Chapman, % Rev. H. W.  
Chapman, 569 66th Street,  
Oakland, California.

Chapman, Rev. (D.D.) & Mrs. J.  
J., 1899, PE—% Board.

Chappell, Miss Constance S.,  
1912, UCC—135 St. Clair Ave.,  
Toronto, Canada.

Chase, Miss Laura, 1915, MC—  
14 Lincoln St., Holyoke, Mass.

Cheney, Miss Alice, 1915, MC—  
3433 St. Paul Ave., Minnea-  
polis, Minn.

Chisholm, Miss Ethel K., 1929,  
PCC—% Board.

Chope, Miss D., 1917, SPG—  
% Board.

#### CHRISTIAN LITERATURE

SOCIETY, 2 Ginza 4-cho-  
me, Kyobashi Ku, Tokyo.  
(Tel. Kyobashi 7001, 252).

東京市京橋區銀座 4ノ2 教文館

CHURCH PUBLISHING SOCI-  
ETY—24 Zaimoku Cho, Aza-  
bu Ku, Tokyo. (Tel. Aoyama  
7802).

東京市麻布區材木町 24 聖公會  
出版社

Clapp, Miss Frances B., 1918,  
ABCFM—% Board.

Clark, Rev. E. M. (Ph.D.) 1920.  
PN—20 of 4 Nagamine Yama,  
Oishi, Nada Ku, Kobe. (F.C.  
Kobe 11638)

神戸市灘區大石長峰山 4ノ20

クラーク

Mrs. Clark, % Mrs. J. W. Clark.  
Box 412, Rt. 1, Hopkins, Minn.

Clazie, Miss Mabel G., 1910.  
UCC—Aisel Kwan, 47 2-cho-  
me, Kameido, Joto Ku, Tokyo  
(Tel. Sumida 3102)

東京市城東區亀戸2ノ47 愛清館

クレーズイー

Clement, Rev. & Mrs. J. J.,  
1938, AG—% Board.

Clench, Miss M., 1923, MSCC—  
% Board.



Cobb, Rev. (D.D.) & Mrs. E. S.,  
1904, ABCFM—48 Hight St.,  
New Britain, Conn.

Cobb, Rev. & Mrs. John B., 1918,  
MC—19 Temple Ave., New-  
man, Ga.

Cochran, Miss Mary Eugenia,  
1935, IND—Yashima Machi,  
Yuri Gun, Akita Ken.

秋田縣由利郡矢島町  
カクラン

Collins, Mr. & Mrs. Arthur  
M., 1929, JEB—% Mrs. Harry,  
3514 W. 21st Ave, Vancouver,  
Canada.

Collins, Miss Mary D., 1929,  
MC—5309 North 12th Street,  
Philadelphia, Penn.

Cook, Miss Dulcie, 1930, UCC—  
Cold Stream, Colchester Co.  
Nova Scotia, Canada.

Cook, Miss Margaret M., 1904,  
(retired), MC—19 Temple  
Ave., Newman, Georgia.

Cooper, Miss Lois W., 1928,  
MC—Hotel Atlantan, Atlanta,  
Georgia.

Coote, Mr. & Mrs. Leonard W.,  
1913, JAC—Laurel, Missis-  
sippi.

Coote, Mr. David, 1938,—Laurel,  
Mississippi, USA.

Coote, Miss Faith,—Laurel, Mis-  
sissippi, USA.

Cornwall-Legh, Miss Mary H.,  
1916 (retired), PE—511 Ueno-  
mura 1-chome, Akashi, Hyogo  
Ken.

兵庫縣明石市上野村 1ノ511  
コンウオールリー

Couch, Miss Helen, 1916, MC—  
76 Washington St., Carbon-  
dale, Pa.

Couch, Miss S. M., 1892, RCA—  
(retired) 96 Kami Nishiyama  
Machi, Nagasaki.

長崎市上西山町 96 カウチ

Course, Mr. & Mrs. James H.  
IND—30 Koun Cho, Mita,  
Shiba Ku, Tokyo.

東京市芝區三田功運町 30

コース

Courtice, Miss Sybil R., 1910,  
UCC—2 Torli Zaka, Azabu  
Ku, Tokyo. (Tel. Akasaka  
1058; F.C. Tokyo 44665).

東京市麻布區鳥居坂 2

カーティス

Covell, Mr. & Mrs. J. Howard,  
1920, ABF—Box 482, Iloilo,  
Philippine Islands.

Cox, Miss Alice M., 1900, CMS  
—1530 Cook St., Victoria B.C.  
Canada.

Craig, Miss Mildred E., 1935,  
IND—P.O. Box 9, Jumonji  
Machi, Hiraka Gun, Akita  
Ken.

秋田縣平鹿郡十文字町私書函 9

クレীগ

Crawford, Rev. & Mrs. V. A.,  
1929, PS—% Board.

Crew, Miss Angle, 1923, ABCFM  
—West Milton, Ohio.

Cuddeback, Miss Margaret E.,  
1931, ABF—50 Minami Dori  
1-chome, Moto Imasato, Hi-  
gashi Yodogawa Ku, Osaka.  
(Tel. Kita 7005).

大阪市東淀川區元今里町 南通

1ノ50 カデバック

Cullen, Miss Gladys S., 1926,  
EPM—% Board.

Cunningham, Mrs. W. D., 1901,  
YJ—6 Naka Cho 2-chome,  
Yotsuya, Tokyo.

東京市四谷區仲町 2丁目6

カニングハム

Currell, Miss Susan McD., 1921,  
PS—% Board.

Curry, Miss Olive, 1925, MC  
—Kwassui Jo Gakko, Higashi  
Yamate, Nagasaki. (Tel. 1416;  
F.C. Fukuoka 11115).

長崎市東山手 活水女學校

カリ

Curtice, Miss Lois K., 1914,  
MC—279 Post Road, Damen,  
Conn.

Curtis, Miss Edith E., 1911.

ABCFM—% Board.

Cuthbertson, Miss Florence,  
1935, JEB—% Mrs. Harry,  
3514 W. 21st Ave., Vancouver,  
Canada.

Cuthbertson, Mr. & Mrs. James,  
1905, JEB—% Mrs. Harry,  
3514 W. 21st Ave., Vancouver,  
Canada.

Cypert, Miss Lillie D., 1917,  
IND—616 Kichijoji, Tokyo  
Fu.

東京府吉祥寺 616 サイバート

## D

Daniels, Miss Mabel E., 1928,  
IND—11 Shirakabe Cho 1-  
chome, Higashi Ku, Nagoya.

名古屋市東區白壁町1丁目11

ダニエルズ

Darrow, Miss Flora, 1922, RCA  
—2 Meiji Gakuin, Shirokane,

Shiba Ku, Tokyo. (Tel. Ta-  
kanawa 3666).

東京市芝區白金今里町 明治學  
院 2

ダロー

Daugherty, Miss Lena G., 1915,  
PN—Joshi Gakuin, 10 of 22  
Ichiban Cho, Kojimachi Ku,  
Tokyo. (Tel. Kudan 1175)

東京市麴町區一番町 22ノ10 女  
子學院

ダーテ

Davies, Rev. & Mrs. D. E., 1937,  
AG—1321 Nakanobu Machi,  
Ebara Ku, Tokyo.

東京市荏原區中延町 1321

デヴィス

Deckinger, Rev. & Mrs. William  
J., 1938, EC—208 Allison St.,  
Newton, Kansas.

DeForest, Miss Charlotte B.,  
(L.H.D.), 1903, ABCFM—144  
Hancock Street, Auburndale,  
Mass.

deMaagd, Rev. & Mrs. John C.,  
1928, RCA—% Board.

Denton, Mr. Walter G., 1937,  
JAC—% L. W. Coote, Laurel,  
Miss.

Denton, Miss Mary F., (L.H.D.)  
1888 (retired), ABCFM—Do-  
shisha Jo Gakko, Imadegawa  
Teramachi, Kyoto. (Tel. Kami  
43).

京都市今出川寺町 同志社女學  
校

デントン

Dentzer, Miss Ethel, 1939, ULCA  
—% Board.

Dickson, Rev. & Mrs. James I.,  
1927, PCC—% Board.

Dickson, Miss L. Elizabeth, 1927,  
PE—% Board.

Dietrich, Mr. & Mrs. George,  
1924, SDA—Kassel, Germany.

Dievendorf, Mrs. Anne F., 1924,  
IND—San no Maru, Fuku-  
yama Shi, Hiroshima Ken.  
廣島縣福山市三之丸町  
デビンドルフ

Disbrow, Miss Helen J., 1921,  
PE—1344 E. Main St., Strat-  
ford, Conn.

Doubleday, Miss Stella C. 1928,  
CMS—% Board.

Douglas, Miss Dorothy C., 1928,  
PCC—% Board.

Douglas, Miss Leona M., 1930,  
UCC—Cayuga, Ont., Canada.

Downing, Miss Ruth Grace, 1929,  
UGC—Blackmer Home, 50  
Takata Oimatsu Cho, Ko-  
ishikawa Ku, Tokyo.

東京市小石川區高田老松町 50  
ダウニング

Downs, Rev. Darley, 1919, ABC  
FM—Kobe Jo Gakuin, Okada  
Yama, Nishinomiya. (Tel.  
Nishinomiya 2264-5; F.C. To-  
kyo 22598)

西宮市岡田山神戸女學院  
Mrs. Downs, 1922, 125 Tiffin  
Avenue, Ferguson, Mo.

Dozier, Mrs. C. K., 1906, SBC—  
Lane Street, Monroe, North  
Carolina.

Dozier, Rev. & Mrs. Edwin B.,  
1932, SBC—Lane St., Monroe,  
North Carolina.

Draper, Miss Marion R., 1913,  
MC—2020 Evans Ave., Ven-  
tura, Calif.

Draper, Miss Winfred F., 1913,  
MC—2020 Evans Avenue, Ven-  
tura, Calif.

Draper, Rev. & Mrs. William F.,  
1935, PE—Holy Trinity  
Church, DeRidder, Louisiana.

Dunn, Miss Leta A. L., 1936,  
JAC—% Mr. L. W. Coote,  
Laurel, Miss., USA.

Durgin, Mr. & Mrs. Russell L.,  
1919, YMCA—Mitoshiro Cho,  
Kanda Ku, Tokyo. (Tel. Kan-  
da 2105), Res.: 5 of 7 Nichome,  
Fujimicho, Kojimachi Ku,  
Tokyo. (Tel. Kudan 2532)

東京市神田區美土代町 YMCA  
東京市麹町區富士見町 2ノ7ノ  
ダーギン

Dyason, Miss Kathleen E., 1936  
% C.M.S. Wisely's Square,  
Sydney, Australia.

Dyer, Rev. & Mrs. R. A., 1940,  
SBC—P. O. Box 1581, Shang-  
hai, China.

## E

Eckel, Rev. & Mrs. W. A., 1916,  
CN—1743 Oakwood Ave., Pa-  
sadena, Calif.

Eldridge, Mr. & Mrs. Paul, 1937,  
SDA—% Board.

Elliott, Miss Edna A. (R.N.),  
1937, MSCC—349 Quebec Ave,  
Toronto, Canada.

Elliott, Miss Isabel, 1912, EPM  
—% Board.

Elliott, Dr. Mabel E., 1925, PE  
—St. Luke's Hospital, Akashi  
Cho, Kyobashi Ku, Tokyo.  
東京市京橋區明石町 聖路加  
國際メデカルセンター  
エリオット

Engelmann, Rev. & Mrs. Mar-  
cus J., 1929, ERC—37 Munger  
Ave., Dayton, Ohio, USA.



Erickson, Rev. (D.D.) & Mrs.  
S. M., 1905, PS—% Board.

Evans, Rev. & Mrs. Charles H.,  
1894, PE—% Board.

Evans, Miss Elizabeth M., 1911.  
PN—Hokusei Jo Gakko, Mi-  
namori 5 Jo, Nishi 17-chome,  
Sapporo. (Tel. 2038).

札幌市南五條西十七丁目

北星女學校 エバンス

Ewing, Miss Hettie Lee, 1926.  
IND—177 Mabuchi Honcho,  
Shizuoka.

静岡市馬淵本町177 ユーイング

## F

Fanning, Miss Katherine F.,  
1914, ABCFM—Pilgrim Place,  
Claremont, Calif., USA.

Farnham, Miss Grace, 1925.  
IND—485 Mabashi 4-chome,  
Suginami Ku, Tokyo.

東京市杉並區馬橋四丁目 485

ファーンハム

Farnum, Rev. & Mrs. Marlin  
D., 1927, ABF—19 Pleasant  
Street, Farmington, N.H.

Feely, Miss Gertrude, 1931,  
MC—Shelbyville, Missouri.

Fehr, Miss Vera J., 1920, MC—  
Pemberville, Ohio.

Fesperman, Rev. & Mrs.  
Frank L., 1919, ERC—112 Kita  
Nibancho, Sendai. (Tel. Sen-  
dai 2139).

仙臺市北二番丁 112

フエスマン

Field, Miss Ruth, 1927, MC—  
Newman, Georgia.

Field, Miss Sarah M., 1917,  
ABCFM—Kobe College, Oka-  
dayama, Nishinomiya. (Tel.  
Nishinomiya 2264-65).

西宮市岡田山 神戸女學院

フィールド

Finch, Miss Mary D., 1925, MC  
—Chase City, Virginia.

Finlay, Miss L. Alice, 1906, MC  
—% Board.

Fish, Miss Thelma, 1938, MC—  
Monticello, Arkansas.

Fisher, Mr. & Mrs. Royal H.,  
1914, ABF—1 of 73 Kanoe Dai,  
Naka Ku, Yokohama. (Tel.  
Chojamachi 201, 1253).

(F.C. Tokyo 32699).

横浜市中區庚臺 73ノ1

フィッシャ

Fleming, Rev. & Mrs. Robert  
A., 1927, IND—1660 S. 10th  
St., Missoula, Montana.

Foerstel, Miss Ella L. A., 1934,  
PE—St. Luke's Hospital,  
Tsukiji, Tokyo.

東京市京橋區築地 聖ルカ病院

ホーステル

Foerstel, Miss M., 1927, MSCC—  
(British Embassy, Tokyo).

Foote, Rev. (D.D.) & Mrs.  
John A., 1912, 1911, ABF—  
% Board.

Foss, Miss Eleanor M., 1936,  
CMS—Trinity College, Kandy,  
Ceylon.

Fowler, Mr. & Mrs. J. E., 1933,  
PE—% Board.

Fox, Mr. & Mrs. H. J., 1920, IND  
—Daigo Machi, Ibaraki Ken.

茨城縣大子町 フォクス

Francis, Miss R. Mabel, 1909,  
IND—Nishi Ichi Man Cho,  
Matsuyama Shi.

松山市西一万町 フランシス

Francis, Rev. T. R., 1913, IND  
—4419 Belmar Ave., Toledo,  
Ohio.

Frank, Rev. & Mrs. J. W., 1899,  
MC—Mount Airy, N.C.

Freeth, Miss F. May, 1895, CMS  
—(retired) Guildford Grammar School, Guildford, Western Australia.

## G

Gale, Mrs. Emma, 1925, IND—  
Kitaoji Muromachi Nishi Iru,  
Kami Kyo Ku, Kyoto.

京都市上京區北大路室町西入ル  
ゲール

Gardener, Miss Florence, 1907,  
IND—98 North Side, Clapham  
Common, S. W. 4, England.

Gardiner, Miss Ernestine W.,  
1921, PE—% Board.

Gardner, Miss Emma Eve, 1921,  
PS—Marietta, Georgia.

Garman, Rev. C. P., 1905, ABC  
FM, CLSJ—No. 3 Aoyama  
Gakuin, Shibuya Ku, Tokyo.  
(Tel. Kyo Bun Kwan, Kyo-  
bashi 0252).

東京市澁谷區綠ヶ岡、青山學院  
ガーマン

Mrs. Garman, Pilgrim Place,  
Claremont, California.

Garrard, Mr. & Mrs. M. H., 1924,  
JEB—1534 N. Hill Ave., Pasa-  
dena, Calif.

Garrott, Rev. (Ph.D.) Maxfield,  
1934, SBC—146 Higashi Ta-  
magawa, Setagaya Ku, Tokyo.

東京市三世田谷區東玉川 146

カロート

Mrs. Garrott, % Dr. W. O. Car-  
ver, Southern Baptist Theo-  
logical Seminary, Lexington  
Road, Louisville, Ky.

Gerhard, Miss Mary E., 1905,  
ERC—129 East Vine Street,  
Lancaster, Penn.

Gerhard, Rev. (Ph.D.) & Mrs.  
Paul L., 1896, 1902, ERC—  
6 Minami Rokuken Cho, Sen-  
dai.

仙臺市南六軒丁 6

ゲールハート

Gerhard, Mr. & Mrs. Robert H.,  
1928, ERC—125 Tsuchidol,  
Sendai Shi. (Tel. 1959).

仙臺市土樋 125 ゲルハート

Gibbon, Mr. P. G., 1938, SPG—  
% Board.

Gillespy, Miss J. C., 1902, JEB  
—% Mrs. Harry, 3514 West  
21st Ave., Vancouver, Canada.

Gillett, Rev. (Ed.D.), & Mrs.  
C. S., 1921, ABCFM—269 St.  
Joseph Avenue, Long Beach,  
Calif.

Gillett, Miss E. R., 1896, IND—  
% P. O. Box 133 Bronte, On-  
tario, Canada.

Glaeser, Mr. & Mrs. Martin L.,  
1931, 1925, IND—1 of 477 To-  
rikai 6-chome, Fukuoka.

福岡市鳥飼町 6丁目 477ノ1

グレーザ

Goldsmith, Miss Mabel O., 1928,  
CMS—351 Sasayama Cho 5-  
chome, Kurume.

久留米市篠山町 5ノ351

ゴールドスミス

Gosden, Mr. & Mrs. Eric W.,  
1933, JEB—% Mrs. Harry, 3514  
West 21st Ave., Vancouver,  
Canada.

Govenlock, Miss Isabel, 1912,  
UCC—481 Baker St., London,  
Ontario, Canada.

Graham, Miss Jean A. C., 1933,  
UCC—3797 De Carie Blvd.,  
Montreal, Que., Canada.

Graves, Miss Alma, 1935, SBC—  
Franklinton, Louisiana.

Gray, Miss Gladys, 1920—PE—  
739 Madison Ave., Evanston,  
Ill.

Greenbank, Miss Katherine M.,  
1920, UCC—Eiwa Jo Gakko,  
Atago Cho, Kofu Shi, Yama-  
nashi Ken. (Tel. 2591).

山梨縣甲府市愛宕町 榮和女學  
校 グリンバンク

Greenwood, Rev. B. N. W., 1938,  
CMS—% C.M.S., P.O. Box 360,  
Narobi, Kenya Colony, Africa

Gresslitt, Mr. J. Fullerton, 1907,  
ABF—475 Nichome, Kami  
Setagaya Ku, Tokyo. (Tel.  
Matsuzawa 3739; F.C. Tokyo  
18958).

東京市世田谷區上北澤2丁目475  
グレスレット

Mrs. Gresslitt, % Board.

Grube, Miss Alice C., 1932, PN  
—Osaka Jo Gakko, Tamatsu-  
kuri, Higashi Ku, Osaka.  
(Tel. Higashi 3220).

大阪市東區玉造大阪女學校  
グループ

Gubbins, Miss Gladys M., 1925,  
IND—% C.M.S.

Gushue-Taylor, Dr. & Mrs. G.,  
1911, PCC—% Board.

Guthrie, Mr. & Mrs., 1940, SDA  
—Manila, P.I., Box 813.

## H

Hackett, Mr. H. W., 1920, ABC  
FM—Kobe College, Okada-  
yama, Nishinomiya.  
(Tel. Nishinomiya 2264-65).

西ノ宮市岡田山 神戸女學院  
ハケット

Mrs. Hackett, % Board.

Hagen, Miss Olive I., 1919, MC  
Lake Linden, Michigan.

Hager, Rev. (D.D.) & Mrs. S. E.,  
1893, MC—Bradenton, Flo-  
rida.

Haig, Miss Mary T., 1920, UCC—  
Brechtin, Ont., Canada.

Hall, Mrs. John E., 1898, PN—  
Osaka Jo Gakko, Tamatsu-  
kuri, Higashi Ku, Osaka.  
(Tel. Higashi 3220).

大阪市東區玉造大阪女學校  
ヘール

Hallstone, Miss M. E., 1920,  
SPG—Koran Jo Gakko, Sen-  
zoku, Omori Ku, Tokyo.

東京市大森區千足 香蘭女學校  
ヘイルストン

Halsey, Miss Lila S., 1904, PN—  
% Mr. William A. Halsey,  
Terra Ceia, Florida.

Hamilton, Miss F., 1914, MSCC  
—% Board.

Hamilton, Miss Gertrude F.,  
1917, UCC—2 Toritazaka, Aza-  
bu Ku, Tokyo. (Tel. Akasaka  
1058).

東京市麻布區鳥居坂2 ハミルトン



Hamilton, Miss Kathleen, 1924,  
CMS—% Board.

Hannaford, Rev. & Mrs. How-  
ard D., 1915, 1918, PN—3 B  
Meiji Gakuin, Shirokane, Shi-  
ba Ku, Tokyo. (Tel. Takanawa  
3666-8).

東京市芝區白金今里町 明治學  
院構内 3號館 ハナフオド

Hansen, Miss Kate, I., (Mus. D.)  
1907, ERC—16 Juniken Cho,  
Komegafukuro, Sendai. (Tel.  
3673).

仙臺市米ヶ袋十二軒丁16  
ハンセン

Harbin, Rev. & Mrs. A. Van 1934,  
1940, MC—% Methodist Bd.  
of Missions, 1028 So. Bereta-  
nia, Honolulu, T.H.

Harder, Miss Helene, 1927, UL  
CA—Hanover, Kansas, USA.

Harker, Mr. Rowland, 1939,  
MC—6 Aoyama Gakuin, Shi-  
buya Ku, Tokyo.

東京市澁谷區綠岡 青山學院  
ハーカー

Hart, Miss Frances M., 1937,  
FMA—Beaverton, Oregon.

Hartshorne, Miss A. C., 1896,  
IND—Tsuda Eigakujiku, Ki-  
ta Tama Gun, Kodaira Mura,  
Tokyo Fu. (Tel. Kodaira 4, 16)

東京府北多摩郡小平村 津田英  
學塾 ハツホーン

Harvey, Rev. & Mrs. G. L., 1939,  
UCC—% Board.

Hassell, Rev. (D.D.) & Mrs. A.  
Pierson, 1909, PS—% Board.

Hawkins, Miss F. B., 1920, MSCC  
—% Board.

Hay, Mr. & Mrs. T. A., 1930,  
IND—226 Kotel Cho, Taiho-  
ku, Formosa.

臺北市古亭町 226 ハイ

Healey, Rev. & Mrs. F. G., EPM  
—% Board.

Heaslett, Rt. Rev. Bishop (D.  
D.) S., 1900, SPG, CMS—8  
Sakae Cho, Shiba Ku, Tokyo.

東京市芝區榮町 8  
ヘーズレット

Heckelman, Rev. (D.D.) & Mrs.  
F. W., 1906, MC—% Board.

Heighton, Miss Ruth L., 1935,  
PCC—% Board.

Hellmar, Miss Karin, 1937, PE—  
% Board.

Heltibridge, Miss Mary, 1927,  
ULCA—% Board.

Hempstead, Miss Ethel L., 1921,  
MC—% J. N. Hempstead, 232  
Zara St., Pittsburgh, Penn.

Hennigar, Rev. (D.D.) & Mrs.  
E. C., % Mrs. Spencer, 2830  
Hemlock Street, Vancouver,  
B.C. Canada.

Henty, Miss Audrey M., 1905,  
CMS—% Board.

Hepner, Rev. (D.D., Ph.D.) &  
Mrs. C. W., 1912, 1915, ULCA  
—3 Hikawa Cho, Nakano Ku,  
Tokyo.

東京市中野區氷川町3 ヘプナー

Hereford, Miss Nannie, 1932,  
PN—Hokusei Jo Gakko, Mi-  
nami 5 Jo, Nishi 17-chome,  
Sapporo. (Tel. 2083).

札幌市南五條西十七丁目 北星  
女學校 ヘレフオード

Hereford, Rev. (D.D.) & Mrs.  
W. F., 1902, PN—Lebanon,  
Tennessee.

Hermanson, Miss Hildur K.,

1932, PCC—% Board.

Hertzler, Miss Verna S., 1911,  
EC—14 Yojo Dori, Nichome,  
Minato Ku, Osaka.

大阪市港區四條通り 2ノ14

ハツラ

Hessel, Rev. & Mrs. Egon, 1931,  
PN (Affiliated),—845 West  
Chalmers Place, Chicago, Ill.,

Hester, Miss Margaret W., 1928,  
PE—% Board.

Hewitt, Mr. J. A., 1938, IND—  
7 Tsukasa Cho 1-chome,  
Kanda Ku, Tokyo.

東京市神田區司町 1ノ7

ヒウエト

Hibbard, Miss Esther, 1929,  
ABCFM— % Board.

Hilburn, Rev. (Ph.D.) & Mrs.  
S. M., 1923, MC—628 W. 5th  
Avenue, Corsicana, Texas.

Hinder, Mrs. Nina, 1938, PE—  
St. Luke's Hospital, Akashi  
Cho, Kyobashi Ku, Tokyo.

東京市京橋區明石町 聖路加國

際メデカルセンター

ヒンダー

Hitch, Miss Alice M., 1937, YJ  
—22 Littlewood, Hampton  
S. 7, Melbourne, Australia.

Hoare, Miss D. E., 1918, JEB—  
% Mrs. Harry, 3514 W. 21st  
Avenue, Vancouver, Canada.

Hodges, Miss Olive I., 1902, MC  
—Seibl Gakuin, 124 Maita  
Machi, Yokohama. (Tel. 3-  
6031).

横濱市中區蒔田町124 成美學院

ハダス

Hoekje, Rev. (D.D.) & Mrs.  
Willis G., 1907, 1908, RCA—  
% Board.

Holland, Miss Charlie G. 1915.  
MC—Box 803 Dufkin, Texas.

Holland, Miss Opal L., 1939,  
MC—Wellesley School, Naini  
Tal, India.

Holley, Mr. & Mrs. W. K., 1939,  
SDA—Celebes, Dutch Indies.  
(Makassar).

Holmes, Miss Mary, 1916, SPG  
15 Tufton St., Westminster.  
S.W.1, London, England.

Horn, Rev. (D.D.) & Mrs. E. T.  
1911, ULCA—% Board.

Horne, Miss Alice C. J., 1906,  
CMS (retired)—% C.M.S.  
Wisely's Chambers, Sydney,  
N.S.W. Australia,

Horobin, Miss H. M., 1923,  
MSCC—26 Church Avenue,  
Strathmore, P.Q., Canada.

Hoskins, Miss Violet W.M., 1913.  
ECM—2 of 48, Kakogawa  
Machi, Kakogun, Hyogo Ken.

兵庫縣加古郡加古川町 2ノ48

ホスキンス

Howard, Miss R. Dora, 1891  
(retired), CMS—61 Asahi  
Cho 2-chome, Sumiyoshi  
Ku Osaka. (Tel. Ebisu 1486)

大阪市住吉區旭町 2ノ61

ハワード

Howey, Miss Harriet M., 1916,  
MC—842 West North Street,  
Lima, Ohio.

Hoyt, Miss Olive S., (L.H.D.),  
1902, ABCFM—131 West 8th  
Street, Claremont, Calif.

Hubbard, Miss Jeanette, 1935,

PE—Convent of the Transfiguration, Glendale, Ohio.

Huckabee, Rev. & Mrs. Weyman C., 1933, MC—McRae, Ga.

Huddle, Rev. & Mrs. B. Paul, 1940, ULC — % Dr. H. H. Sipes, Guntur, Madras Presidency, India.

Hudgins, Miss Mildred, 1936, MC—403 Webster St., Portsmouth, Virginia.

Hughes, Miss Olive L., 1936, JAC — % Mr. Coote, Laurel, Miss.

Hunter, Rev. Joseph B., UCMS, 1920, 1941—65 Miyashita Cho, Koishikawa Ku, Tokyo. (Tel. Otsuka 1869).

東京市小石川區宮下町65

ハ ー ン タ

Hurd, Miss Helen R., 1911, UCC — Cernon. B.C. Canada.

Husted, Miss Edith E., 1917, ABCFM—School for Foreign Children, Kodaikanal, South India.

Hutchinson, Rev. Canon & Mrs. Archibald C., 1909, 1912, CMS — % The Bishop of Jamaica, Cross Roads, Kingston, Jamaica, W. Indies.

## I

Iglehart, Rev. (D.D., Ph.D.) & Mrs. C. W., 1909, MC— % Board.

Iglehart, Rev. (S.T.D.) E. T., 1904, 1907, (Mrs. Iglehart—Katonah, N.Y.) MC—6 Aoyama Gakuin, Shibuya, Tokyo.

(Tel. Aoyama 2008-10).

東京市澁谷區綠岡 青山學院6

アイグルハート

Isaac, Miss I. L., 1918, MSCC—993 Lorne Ave., London, Ont., Canada.

## J

Jansen, Miss Bernice A., 1930, PE— % Board.

JAPAN BOOK AND TRACT SOCIETY,—4 Ginza, 4-chome, Kyobashi Ku, Tokyo. (Tel. Kyobashi (56) 4573; F.C. Tokyo 2273).

東京市京橋區銀座4ノ4 基督教書類會社

Jesse, Miss Mary D., 1911, ABF — % Board.

Johnson, Miss Katharine, 1922, MC—Farmington, Missouri.

Jones, Rev. Mrs. & H. P., 1908, MC— % Board.

Jones, Rev. H.P. (wife absent), 1908, MC— % Board.

Jones, Mr. & Mrs. Tudor, 1924, JEB— % Mrs. Harry, 3514 W. 21st Ave., Vancouver, Canada.

Jorgensen, Mr. & Mrs. Arthur, 1912, YMCA— % Board.

Jost, Miss Eleanor E., 1928, UCC— % Rev. R. M. Jost, Yarmouth South, Nova Scotia, Canada.

Juergensen, Miss Agnes, 1924, AG—66 Takamachi, Hamamatsu Shi.

濱松市高町66 ジュルゲンセン



Juergensen, Mrs. C. F., 1914,  
(retired), AG—1666 Takino-  
gawa, Tokyo.

東京市瀧野川區瀧野川町1666

ジュルゲンセン

Juergensen, Mrs. Nettie, 1928,  
AG—Woodston, Kansas, USA.

Juergensen, Miss Marie, 1924,  
AG—1666 Takinogawa Ma-  
chi, Takinogawa Ku, Tokyo.

東京市瀧野川區瀧野川町1666

ジュルゲンセン

## K

Kane, Miss Marlon E., 1932,  
ABCFM—% Board.

Karen, Rev. A., 1922, LEF—Iida  
Shi, Nagano Ken. (Mrs. Karen,  
Alppikatu 19, Helsinki, Fin-  
land).

長野縣飯田市清水町

カレーン

Karns, Miss Bertie, 1920, NC—  
2233 E. Brill St., Phoenix,  
Arizona.

Kaufman, Miss Emma R., 1912,  
YWCA—% Board.

Keagey, Miss Margaret D., 1908,  
UCC—92 Cheritan Avenue,  
Toronto, Ontario, Canada.

Kemp, Miss Eva Deane, 1940,  
MC—Dixon, Kentucky.

Kerr, Rev. William C., 1908, PN  
—32 Hitsu, Un Cho, Keijo,  
Chosen. (Tel. Kokamon 1760;  
F.C. 10330).

朝鮮京城府彌雲町32 ケール

Mrs. Kerr, % Mr. Donald C.  
Kerr, Eastman Kodak Co.,  
343 State St., Rochester, N.Y.

Kilburn, Miss Elizabeth H.,  
1919, MC—475 Nichome, Ka-  
mi Kitazawa, Setagaya Ku,  
Tokyo.

東京市世田谷區上北澤二ノ475

キールバーン

Killam, Miss Ada, 1902, UCC—  
Yarmouth North, Nova Sco-  
tia, Canada.

Kinney, Miss Jane M., 1905,  
UCC—% Mrs. H. R. McGill.  
2325 3rd Avenue, West, Van-  
couver, B.C. Canada.

Kirtland, Miss Lella G., 1910,  
PS—% Board.

Knipp, Rev. (D.D.) & Mrs. J.  
Edgar, 1900, UB—3204 Fern-  
dale Avenue, Baltimore, Md.

Knudten, Rev. & Mrs. A. C.,  
1920, ULCA—% Rev. C. W.  
Knudten, 3406 Pierce Avenue,  
Chicago, Ill.

Koch, Mr. & Mrs. A. C., 1924,  
SDA—Pisgah Sanitarium,  
Ashville, N.C.

Korns, Miss Bonnie, 1936, MC  
—% Mr. W. H. Korns, Box  
37 San Gabriel, Calif.

Korpinen, Mrs. Taimi T., 1939,  
LEF—Iida Shi, Nagano Ken.

長野縣飯田市

コルピネン

Kramer, Miss Lois, F., 1917, EC  
—84 Sasugaya Cho, Koishi-  
kawa, Tokyo. (Tel. Koishika-  
wa 3546).

東京市小石川區指ヶ谷町84

クレーマ

Kriete, Rev. (D.D.) & Mrs.  
Carl D., 1911, ERC—1825 Bur-  
well Ave., Louisville, Ky.

Kueckilch, Miss Gertrud, 1922,  
EC—310 Sumida Machi 2-  
chome, Mukotima Ku, Tokyo.  
東京市向島區隅田町2ノ310

キユクリツヒ

Kuyper, Rev. & Mrs. Hubert,  
1911, 1912, RCA—Orange City,  
Iowa,

KYO BUN KWAN,—2 Ginza,  
4-chome, Kyobashi Ku, To-  
kyo. (Tel. Kyobashi 7001,252).  
東京市京橋區銀座4ノ2 教文館

## L

Laaksonen, Miss Martha, 1937,  
LEF—Minami 12 Jo Nishi 12-  
chome, Sapporo.

札幌市南十二條西十二丁目  
ラークソネン

Lade, Miss Helen R., 1922, PE—  
St. Luke's Hospital, Akashi  
Cho, Kyobashi Ku, Tokyo.  
(Tel. Kyobashi 6101-8).

東京市京橋區明石町 國際  
メデカルセンター レード

Lake, Rev. (D.D.) & Mrs. Leo C.,  
1916, PN—% Mr. Walter Man-  
ning, 1613 N. Cascade Ave.,  
Colorado Springs, Colo.

Lancaster, Miss Cecile E., 1920,  
CMS—% Board.

Lane, Miss Evelyn A., 1912,  
CMS— % Board.

Lang, Rev. & Mrs. Ernst,  
1928,—405 Miyatani, Kikuna  
Machi, Kohoku Ku, Yokoha-  
ma.

横濱市港北區菊名町宮谷 405

Larson, Miss Adella, 1937, SAM  
—% Board.

Lea, Miss L., 1927, SPG—Shoin  
Koto Jo Gakko, Aotani Cho,  
3-chome, Nada Ku, Kobe.

神戸市灘區青谷町 松蔭高等女  
學校 リー

Ledlard, Miss Ella, 1916, UCC  
—14 Saibansho Dorl, Kana-  
zawa Shi. (Tel. 1607).

金澤市裁判所通14 レデヤード

Lee, Miss Mabel, 1903, MC—  
Clearwater, Minn.

LeGalley, Mr. Charles M., 1929,  
ERC—1629 North 61st Street,  
Philadelphia, Penna.

Lehman, Miss Lois, 1922, UCC  
—2323 Clinton Ave., Jackson,  
Mississippi.

Leith, Miss M. Isobel, 1933,  
UCC—25 Noble Ave., Win-  
nipeg, Man., Canada.

Lemmon, Miss Vivian, 1930,  
IND—Modera, Calif.

Lewis, Rev. & Mrs. Hunter M.,  
1932, PE—% Board.

Liggett, Miss Mary E., 1938,  
RCA—308 Broadway, Pella,  
Iowa.

Lindsay, Rev. Olivia C., 1912,  
UCC—14 Saibansho Dorl, Ka-  
nazawa Shi. (Tel. 1607)

金澤市裁判所通14 リンゼイ

Lindsey, Miss Lydia A., 1907,  
ERC—16 Juniken Cho, Ko-  
megafukuro, Sendai. (Tel.  
3673)

仙臺市米ヶ袋十二軒丁16

リンゼー

Linn, Rev. & Mrs. J. K., 1915,  
ULCA—Greenville, South  
Carolina.

Lippard, Rev. (D.D.) & Mrs. C. K., 1900, ULCA—5920 Washington Avenue, Philadelphia, Penna.

Lippard, Miss Faith, 1925, ULCA—228 Furuyashiki, Ashiya Mura, Hyogo Ken.

兵庫縣芦屋村古屋敷228

リッパード

Livingston, Miss Anne A., 1913, EPM—11 Adam Road, Singapore.

Lloyd, Rev. & Mrs. J. H., 1908, 1914, PE—316 Pembroke Ave., Norfolk, Va.

Logan, Rev. (D.D.) & Mrs. Charles A., 1902, 1936, PS—% Board.

Loomis, Miss Clara D., 1901, (retired), IND—316 Bible House, New York City, N.Y.

Luben, Rev. & Mrs. Barnard M., 1929, 1932, RCA—Coopersville, Mich.

Luke, Mr. & Mrs. Percy T., 1932, IND—Niigata.

新潟市

ルーク

Lumpkin, Miss Estelle, 1911, PS—Tokushima Honcho, Tokushima.

徳島市徳島本町 ランプキン

Lynn, Mrs. Harrison A., 1921, WU—Kyoritsu Joshi Shingakko, 212 Yamate Cho, Yokohama. (Tel. 2-3003; Furi-kae—Yokohama 12717).

横浜市山手212 共立女子神學校

リン

## M

MacDonald, Miss Ethel G., 1929, PCC—P. O. Box 408, Sydney Mines, C.B., Nova Scotia, Canada.

MacKay, Mr. & Mrs. George W., 1911, PCC—% Board.

Mackenzie, Miss Virginia M., 1919, PN—% Mr. Geo. Mackenzie, Portland Gas Co., Public Service, Portland, Oregon.

Mackintosh, Miss Sabine E., 1916, EPM—% Board.

MacLeod, Miss Ruth, 1934, EPM—% Board.

MacMillan, Rev. & Mrs. Hugh A., 1924, PCC—% Board.

Madden, Rev. & Mrs. M. B., 1895, IND—Turner, Oregon.

Mann, Rt. Rev. Bishop & Mrs. J. C., 1905, 1908, CMS—% Board.

Martin, Rev. David P., 1923, PN

Mrs. Martin, % Rev. Stephen L. Smith, The Presbyterian Mission, 709 Calls Tennessee, Manila, P. I.

Martin, Mrs. David P., % Mrs. Gilbert Dorey, 544 Magellan Ave., San Francisco, Calif.

Martin, Prof. (Ped.D.) & Mrs. J. V., 1900, 1914, MC—% Le Clair Martin, 1103 Tremont St., Cedar Falls, Iowa.

Matthews, Rev. & Mrs. W. K., 1902, MC—% Board.

Matthewson, Miss Mildred, E., 1936, UCC—Ridgeway, Ontario, Canada.

Mauk, Miss Laura, 1915, EC—84 Sasugaya Cho, Koishikawa Ku, Tokyo. (Tel. Koishi-



kawa 3546).

東京市小石川區指ヶ谷町84

モーク

Mayer, Rev. (D.D.) & Mrs. Paul S., 1909, EC—500 1-chome, Shimo Ochiai, Yodobashi Ku, Tokyo. (F.C. Tokyo 89343).

東京市淀橋區下落合1ノ500

メーヤー

McAlpine, Rev. & Mrs. James A., 1935, PS—% Dr. F. H. Smith, 2816 Hillegass Ave., Berkeley, Calif.

McCaleb, Mr. J. M., 1892, IND—68 Zoshigaya 1-chome, Toshima Ku, Tokyo. (F.C. Tokyo 4909).

東京市豊島區雑司ヶ谷1ノ68

マツケレブ

McCoy, Rev. (D.D.) & Mrs. R. D., 1904, UCMS—35 Nakano Cho, Ichigaya, Ushigome Ku, Tokyo.

東京市牛込區市ヶ谷仲之町35

マコイ

McCrory, Miss Carrie H., 1912, PN—16 of 1 Tomioka Cho, Otaru Shi, Hokkaido.

北海道小樽市富岡町1ノ16

マクロリー

McDonald, Miss Mary D., 1911, PN—700 West Main Street, Cherokee, Iowa.

McIlwaine, Rev. R. Heber, 1934, —% Orthodox Presbyterian Church, Foreign Missions Committee, 506 Schaff's Bldg, Philadelphia, Pa.

McIlwaine, Rev. & Mrs. William A., 1919, PS—3 of 7 Nozaki Dori 4-chome, Fukiai Ku, Kobe.

神戸市葺合區野崎通 4丁目7ノ4

マキルエン

McKelvie, Miss Janet K., 1936, MC—461 E. High St., Manchester, N.H.

McKenzie, Mr. A. P., 1920, UCC—Kwansel Gakuin, Nishino-miya Shigai. (Tel. Nishino-miya 620).

西ノ宮市外甲東村 関西學院

マケンジ

Mrs. McKenzie, % Miss E. Clemens, 1190 12th Avenue, W., Vancouver, B.C. Canada.

McKim, Miss Bessie M., 1904, PE (retired)—Shinjuku Kaigan, Zushi, Kanagawa Ken.

神奈川縣逗子町新宿海岸

マキム

McKim, Miss Nellie, 1915, PE—376 Shimodate Machi, Ibaraki Ken.

茨城縣下館町376

マキム

McKnight, Rev. & Mrs. W.Q., 1919, ABCFM—% Board.

McLachlan, Miss A. May, 1924, UCC—Elwa Jo Gakko, Nishi Kusabuka Cho, Shizuoka Shi. (Tel. 1417).

静岡市西草深町 静陵女學校

マクラクラン

McLeod, Miss Anna O., 1910, UCC—3045 East 5th St., Long Beach, California.

McMillan, Miss Mary, 1939, MC—Mulat, Florida.

McSparran, Dr. Joseph L., 1917, IND—100 Yamashita Cho, Yokohama. (Tel. 2-4974); Office, 7 Nihon Odori, Naka Ku. (Tel. 2-3203); Telegrams: McSparran Yokohama.

横濱市中區山下町100

マクスバラン

McWilliams, Rev. & Mrs. W.R., 1916, UCC—% Board.

Meinhardt, Miss Ruth Mary,  
1939, PE—St. Luke's Hospital,  
Akashi Cho, Kyobashi Ku,  
Tokyo.

東京市京橋區明石町 聖路  
加國際メデカルセンター  
マインハート

Meline, Miss Agnes S., 1919,  
1937, IND—101 Haramachi,  
Koishikawa Ku, Tokyo. (Tel.  
Otsuka 6203).

東京市小石川區原町101  
マリオン

Melson, Rev.(Ph.D.) & Mrs. D.  
P., 1938, MC—355 College St.,  
Macon, Georgia.

Merrill, Miss Katharine, 1924,  
ABCFM—65 Okaido 3-chome,  
Matsuyama.

松山市大街道3ノ65 メリル

Meyers, Rev. (D.D.) & Mrs. J. T.,  
1893, 1926, MC—4006 Shen-  
andoah Ave., Dallas, Texas.

Mickle, Mr. & Mrs. Joe J., 1921,  
MC—1918, Tyler St., Amaril-  
lo, Texas.

Miles, Miss Mary, 1921, PN—  
—% Rev. T. J. Miles, 303 In-  
diana Ave., Maryville, Ten-  
nessee.

Millard, Mr. & Mrs. F. R., 1929,  
SDA—Singapore, Box 226.

Miller, Miss Floryne, 1939, SBC  
—P.O. Box 1581, Shanghai,  
China.

Miller, Miss J. M., 1935, MSCC—  
% Board.

Miller, Rev. (D.D.) & Mrs. L. S.  
G., 1907, ULCA—% Board.

Mills, Rev. E.O., 1908, SBC—  
% Board.

Minkinen, Rev. & Mrs. T.,  
1905, LEF—1633 Ikebukuro  
3-chome, Toshima Ku, Tokyo.

東京市豊島區池袋3ノ1633

ミンキネン

Monk, Miss Alice M., 1904, PN  
—Minami 5 Jo, Nishi 17-  
chome, Hokusei Jo Gakko,  
Sapporo. (Tel. 2083).

札幌市南五條西17丁目 北星女  
學校 モンク

Montgomery, Rev. & Mrs. W  
E., 1909, EPM—% Board.

Moore, Rev. B. C., 1924, RCA—  
88 Iriarai Cho, Omori Ku.  
Tokyo.

東京市大森區入新井町88  
モーア

Mrs. Moore, % Board.

Moore, Rev. Lardner W., 1924,  
PS—71 Kamitsutsul Dori,  
8-chome, Fukiai Ku, Kobe.

神戸市葺合區上筒井通 八丁目  
七一 モーア

Mrs. Moore, % Board.

Moore, Miss Helen G., 1931,  
MC—276 Morton Avenue, Al-  
bany, N.Y.

Moran, Rev. & Mrs. Sherwood  
F., 1916, ABCFM—144 Han-  
cock St., Auburndale, Mass.

Morris, Rev. & Mrs. J. Ken-  
neth, 1925, PE—% Board.

Moss, Miss Adelaide F., 1918,  
MSCC—% Board.

Moss, Rev. Frank H., Jr., 1934,  
PE—Bala, Penna.

Munroe, Rev. (D.D.) & Mrs.  
Harry H., 1905, 1906, PS—  
% Board.

Murray, Miss Edna B., 1921,  
PE—% Board.

Musser, Mr. & Mrs. C. K., 1926,  
IND—357 Ikejiri, Setagaya  
Ku, Tokyo.

東京市世田谷區池尻町357

マツサ

Myers, Rev. (D.D.) & Mrs.  
Harry W., 1897, 1898, PS—  
24, 2-chome, Nakayamate Do-  
ri, Kobe.

神戸市中山手通2ノ24

マイヤース

Mylander, Miss Ruth, 1909,  
FMA—50 Maruyama Dori 1-  
chome, Sumiyoshi Ku, Osaka.  
(Tel. Tengachaya 2989).

大阪市住吉區丸山通1ノ50

マイランダー

## N

Nash, Miss Elizabeth, 1891, (re-  
tired), CMS—78 Nishi Machi,  
Yonago Shi.

米子市西町群78 ナツシュ

### NATIONAL BIBLE SOCIETY OF SCOTLAND:

Shin Sannomiya Building, 5  
Kano Cho 4-chome, Kobe Ku,  
Kobe.

神戸市神戸區加納町4ノ5 新川  
宮ビルデング内 日米聖書協會

NATIONAL SUNDAY SCHOOL  
ASSOCIATION OF JAPAN,  
13. Nishiki Cho, 1-chome,  
Kanda Ku, Tokyo. (Tel.  
Kanda 2774).

東京市神田區錦町1ノ13 日本日  
曜學校協會

Nelson, Mr. & Mrs. A. N., 1918,  
SDA—P.O. Box 1281, Shang-  
hai, China.

Nettleton, Miss Mary, 1929, PE  
—St. Barnabas' Mission, Ku-

satsu, Gumma Ken.

群馬縣草津町草津町 聖バルナ  
バ ミツシヨン ネットレルトン

Newbury, Miss Georgia M., IND  
—Bunka Apts., Moto Machi,  
Hongo Ku, Tokyo.

東京市本郷區元町 文化アパー  
トメント ニュウベリー

Newland, Mr. & Mrs. Aubrey H.,  
1938, JAC—% Mr. L. W. Coote,  
Laurel, Miss., USA.

Nichols, Rt. Rev. Bishop (S.T.D.)  
& Mrs. S. H., 1911, PE—Sall-  
ina, Kan.

Nicodemus, Mrs. F. B., 1916,  
ERC—33 Uwacho, Komegafu-  
kuro, Sendai. (Tel. 2544).

仙臺市米ヶ袋上町33ニコデマス

Niemi, Miss Tyyne, 1926, LEF  
—Toivola, Lohjan Kauppala,  
Suomi-Finland.

Noordhoff, Miss Jeane, 1911,  
RCA—Orange City, Iowa.

Norman, Rev. (D.D.) & Mrs.  
Daniel, 1897 (retired), UCC  
% H. W. Rogers, 252 Cathcart  
St., London, Ontario, Canada.

Norman, Rev. & Mrs. W. H. H.,  
1931, UCC—% Board.

Noss, Rev. & Mrs. George S.,  
1911, ERC—1128 West Main  
St., Stroudsburg, Penna.

Nothhelfer, Rev. & Mrs. Karl,  
1929, L—1934 Tamagawa To-  
doroki Machi 1-chome, Seta-  
gaya Ku, Tokyo. (Tel. Tama-  
gawa 201; F.C. Tokyo 153536).

東京市世田谷區玉川等々力町  
1ノ1934 ノートヘルファー

Nugent, Rev. & Mrs. W. Carl,  
1920, ERC—2428 Beale Ave.,  
Altoona, Penna.

Nuno, Miss Christine M., 1925,  
PE—% Board.



## O

Oberg, Mr. & Mrs. H. A., 1939,  
SDA—College Place, Wash.,

Ogburn, Rev. & Mrs. N. S., 1912,  
1921, MC—205 So. Myers St.,  
Charlotte, N.C.

Oglesby, Mrs. J. M., 1931, PE—  
% Board.

Olson, Dr. & Mrs. Elmer H.,  
1935, SDA—Loma Linda, Cal-  
ifornia.

Oltman, Mr. & Mrs. Paul V.,  
1931, PN—1027 So. 28th St.,  
Birmingham, Alabama.

Oltmans, Miss C. Janet, 1914,  
RCA—% Miss Evelyn Olt-  
mans, 2918-A Regent Street,  
Berkeley, California.

Oltmans, Mrs. Albert, 1915,  
PN—Meiji Gakuin, Shirokane,  
Shiba Ku, Tokyo. (Tel. Ta-  
kanawa 3666-8).

東京市芝區白金明治學院

オルトマンズ

Outerbridge, Rev. (D.D. S.T.D.)  
& Mrs. H. W., 1910, UCC—  
% Board.

Overton, Mr. Douglas W., 1936,  
PE—% Board.

Oxford, Mr. & Mrs. J. S. 1910,  
MC—Hico, Louisiana.

## P

Paine, Miss Mildred Anne,  
1920, MC — Aikel Gakuen,  
Motoki Machi, 1-chome, A-  
dachi Ku, Tokyo. (Tel. Ada-  
chi 2815).

東京市足立區本木町1 愛惠學園

ペイン

Palmer, Miss Helen M., 1921,  
PN—Osaka Jo Gakko, Ta-  
matsukuri, Higashi Ku, O-  
saka. (Tel. Higashi 3220).

大阪市東區玉造大阪女學校

パーマ

Parkinson, Rev. R. C., 1937, SPG  
—% Board.

Parr, Miss Dorothy A., 1927  
CJPM—445 Hyakken Machi  
Maebashi Shi, Gumma Ken.  
群馬縣前橋市百軒町445 パー

Peavy, Miss Anne R., 1923, MC  
—Byron, Georgia.

Peckham, Miss Caroline S., 1915,  
MC—Sextonville, Wis.

Peet, Miss Azalia E., 1916, MC  
—Webster, N.Y.

Pfaff, Miss Anne M., 1937, IND  
51 Denma Cho, 1-chome, Yo-  
tsuya Ku, Tokyo.

東京市四谷區傳馬町1ノ51

パツフ

Phillips, Miss E. G., 1901, SPG  
—% Board.

Pickens, Miss Lillian O., 1918,  
FMA—Langley, Whidby Is-  
land, Wash.

Pider, Miss, Myrtle Z., 1911,  
MC—Mankato, Kansas.

Pietsch, Rev. & Mrs. Timothy,  
1936, SAM—% Mr. Arnold  
Grunigen, 60 Santa Monica  
Way, San Francisco, Calif.

Pifer, Miss B. Catherine, 1901,

ERC—% Board.

Pond, Miss Helen M., 1923, PE  
—St. Luke's Hospital, Akashi  
Cho, Kyobashi Ku, Tokyo.  
(Tel. Kyobashi 6101-8).

東京市京橋區明石町 聖路加國  
際メデカルセンター ポンド

Porter, Miss Eleanor F., 1940,  
ERC—15 Nishiki Cho, Sendai.  
(Tel. 2261).

仙臺市錦丁15 ポーター

Pott, Rev. Roger P., 1935, SPG  
—% Board

Potts, Miss Marion, 1921, ULCA  
—Kyushu Jo Gakuin, Kuma-  
moto Shigai.

熊本市外清水町 九州女學院  
バツツ

Powell, Miss L.(R.N.) 1934, MS  
CC—Granton, Ont., Canada.

Powlas, Miss Annie, 1919, ULCA  
Catawaba, N.C.

Powlas, Miss Maud, 1918, ULC  
—Jiaien, Kuwamizu Machi,  
Kumamoto.

熊本市桑水町 慈愛園  
パウラス

Powles, Rev. & Mrs. P.S.C., 1916,  
MSCC—% Board.

Preston, Miss Evelyn D., 1908,  
CMS—% Miss Bushe, 75 Dai-  
machi, Akasaka Ku, Tokyo.  
東京市赤坂區臺町75 プッシュ  
プレストン

Price, Rev. & Mrs. P. G., 1912,  
UCC—% Board.

UCC—Tomizaka Cho, Koishi-  
kawa Ku, Tokyo.

東京市小石川區富坂町  
プライス

## Q

Quick, Rev. O. J., 1940, SBC—  
P. O. Box 1581, Shanghai,  
China.

## R

Radford, Mrs. L. B., 1939, SPG—  
Shoin Koto Jo Gakko, Aotani  
Cho, 3-chome, Nada Ku, Ko-  
be.

神戸市灘區青谷町 松蔭高等女  
學校 ラドフオード

Ramsay, Miss Margaret M.,  
1928, PCC—% Board.

Ramsour, Rev. & Mrs. H. B.,  
1939, SBC—3619 Bethsan Rd.,  
Honolulu, T.H.

Ray, Rev. (D.D.) & Mrs. J. F.,  
(retired), 1904, SBC—  
% Board.

Reeve, Rev. & Mrs. Warren S.,  
1927, 1933, PN—218 East Ken-  
nedy St., Syracuse, N.Y.

Reifsnider, Rt. Rev. C.S., (D.D.)  
19 Akashi Cho, Kyobashi Ku,  
Tokyo. (Tel. Tsukiji 1815).

東京市京橋區明石町  
ライフスナイダー

Mrs. Reifsnider, % Board.

Relschauer, Rev. (D.D., LL.D.)  
& Mrs. A. Karl, 1905, PN—%  
Board

Relser, Miss A. Irene, 1920, PN  
—417 Howard St., Cadillac,  
Michigan.

Rennie, Rev. William, 1906,  
IND—37 Hitomi Cho, Hako-  
date Shi, Hokkaido.

函館市人見町37 レニ

Rhoads, Miss Esther B., AFP,  
1921, 43 W. Walnut Lane,  
Germantown, Philadelphia,  
Penna.,

Richardson, Miss Constance M.,  
1911, CMS—% Board.

Richert, Mr. & Mrs. Adolph R.,  
1930, 1924, IND—1 of 477 To-  
rikai Cho 6-chome, Fukuoka.

福岡市鳥飼町6丁目477ノ1  
リチャード

Riker, Miss Jessie, 1904, PN—  
17 Miyajiri Cho, Yamada Shi,  
Ise.

伊勢山田市宮後町17 ライカー

Riker, Miss Susannah M., 1925,  
PN—3528 Guilford Ave., In-  
dianapolis, Indiana.

Roberts, Rev. & Mrs. Floyd L.,  
1929, ABCFM—124 Hancock  
St., Auburndale, Mass.

Robertson, Mr. & Mrs. Keith E.  
D., 1937, JAC—% Mr. L. W.  
Coote, Laurel, Miss., USA.

Robinson, Miss Amy, 1936, PS  
Kings Mountain, North Caro-  
lina, USA.

Robinson, Miss H. M., 1912, MS  
CC—% Board.

Roe, Miss Mildred, 1927, YWCA,  
—% Board.

Rogers, Miss Elizabeth, 1937,  
PE—% Board.

Rorke, Miss M. Luella, 1919,  
UCC—% Board.

Rose, Rev. & Mrs. Lawrence,  
1934, PE—% Board.

Rumball, Mr. & Mrs. W. E. P.,  
1936, 1928, CJPM—1322 Pape  
Ave., Toronto, Ont., Canada.

Rusch, Mr. Paul S., 1926, PE—  
St. Paul's University, Ikebu-  
kuro, Tokyo.

東京市豊島區池袋 立教大學  
ラツシュ

Ryan, Miss Esther L., 1913, UCC  
—413 Soudan Ave., Toronto,  
Canada.

Ryder, Miss Gertrude E., 1908,  
ABF (retired), —Auburn,  
Mass.

## S

Sansbury, Rev. & Mrs. C. K.,  
1931, SPG—% Board.

Santee, Miss Helen C., 1908, IND  
432 Midway Ave., San Mateo,  
Calif.

Saunders, Miss Violet A.M., 1931,  
UCC—West Slamboro, Ont.,  
Canada.

Savary, Rev. & Mrs. R. N., 1937,  
MSCC—% Board.

Savolainen, Rev. & Mrs. J. V.,  
1907, LEF—Iso-puistotie 4 B.,  
Munkiniemi, Helsinki, Suomi-  
Finland.

Savolainen, Rev. & Mrs. P., 1939,  
LEF—Kawabata Cho 4 Chome,  
Asahigawa Shi, Hokkaido.

北海道旭川市川端町四丁目

サオライネン

Sawyer, Mr. Ray, 1935, IND—  
678 Nakamiya Cho, Asahi Ku,  
Osaka.

大阪市旭區中宮町678 ソーヤ

Schaeffer, Miss Mabel R., 1921,  
PE—% Board.



Schell, Miss Naomi, 1921, SBC  
—607 Baptist Hospital, New  
Orleans, Louisiana.

Schillinger, Rev. (D.D.) George  
W., 1920, ULCA—% Dr. A. J.  
Stirewalt 448 Umabashi 4-  
chome, Suginami Ku, Tokyo.

東京市杉並區馬橋四丁目

シリシガー

Mrs. Schillinger, % Board.

Schmidt, Miss Dorothy L., 1937,  
PN—Hokusei Jo Gakko, Mi-  
nami 5 Jo, Nishi 17-chome,  
Sapporo. (Tel. 2083).

札幌市南五條西17丁目 北星女  
學校

シュミット

Schneder, Mrs. D. B., 1887, ERC  
—60 Kozenjidori, Sendai.  
(Tel. 1508).

仙臺市光禪寺通60シュネーダー

SCHOOL OF JAPANESE  
LANGUAGE & CULTURE,  
3 of 9 Shiba Park, Shiba Ku,  
Tokyo. (Tel. Shiba 3866)

東京市芝區芝公園9ノ3 日語文  
化學校

Schoonover, Miss Ruth, 1931,  
IND—485 Mabashi 4-chome,  
Suginami Ku, Tokyo.

東京市杉並區馬橋4ノ485

スクノヴァー

Schroer, Rev. & Mrs. Gilbert  
W., 1922, ERC—71 Osawa Ka-  
wara Koji, Morioka. (Tel. 12  
17).

盛岡市大澤河原小路71

シュレーヤ

Schweitzer, Miss Edna M., 19-  
12, EC—84 Sasugaya Cho,  
Koishikawa Ku, Tokyo. (Tel.  
Koishikawa 3546).

東京市小石川區指ヶ谷町84

スウィツアー

Scott, Miss Mary C., 1911, UCC  
—% Mrs. Wallace Maas, 32  
Glen Cairn Ave., Toronto,  
Canada.

SCRIPTURE UNION OF JAPAN  
—4 Ginza, 4-chome, Kyoba-  
shi Ku, Tokyo. (Tel. Kyo-  
bashi 4573)

東京市京橋區銀座4ノ4

Scruton, Miss Fern M., 1926, U  
CC—152 Hess St. So., Hamil-  
ton, Ont., Canada.

Searcy, Miss Mary G., 1920, MC  
—502 College Ave., Columbia,  
Mo.

Selple, Rev. (Ph.D.) & Mrs.  
William G., 1905, ERC—  
% Board.

Shacklock, Rev. (Ph.D.) & Mrs.  
Floyd, 1920, MC—299 Vose  
Ave., South Orange, N.J.

Shannon, Miss Ida L., 1904,  
MC (retired)—1614 W. 10th  
St., Little Rock, Arkansas.

Shannon, Miss Katherine M.,  
1908, MC—1614 W. Tenth St.,  
Little Rock, Arkansas.

Sharpless, Miss Edith F., 1910,  
AFP—Shimotsuma Machi,  
Ibaraki Ken.

茨城縣下妻町 シャープレス

Shaver, Rev. & Mrs. I. Leroy  
1919, MC—New London, N.C.

Shepherd, Miss Kathleen M.,  
1910, PE—Kusatsu, Gumma  
Ken.

群馬縣草津町 聖バルナバ

ミツシヨン シェパード

Sheppard, Miss E., IND—42  
Nagura Cho, 5-Chome, Haya-  
shida Ku, Kobe.

神戸市林田區名倉町5ノ42

シェパード

Shipps, Miss Helen K., 1930, PE—% Board.

Shirk, Miss Helen, 1922, ULCA 242 S. 6th St., Lebanon, Pa

Shively, Rev. (D.D.) & Mrs. B. F., 1907, UB—Westerville, Ohio.

Shore, Miss S. G., 1921, MSCC % Board.

Simeon, Miss R. B., 1919, IND—Taidera 2 Chome, Akashi Shi. Hvogo Ken.

兵庫縣明石市大寺2丁目

シメオン

Simmons, Mr. R. L., 1939, PE—St. Paul's University, Ikebukuro, Toshima Ku, Tokyo.

東京市豊島區池袋立教大學

シモンズ

Simons, Miss Marian G., 1930, MC—Ypsilanti, Michigan.

Singleton, Mr. & Mrs. L., 1921, EPM—% Board.

Slipple, Mr. & Mrs. Carl S., 1930, ERC—61 Kozenji Dori, Sendai. (Tel. 1930).

仙台市光禪寺通り61 シップル

Sisters of the Community of the Epiphany, 21 Yamamoto Dori 2-chome, Kobe.

神戸市山本通2丁目21

Sisters of Epiphany, 360 Shirokane Sanko Cho, Shiba Ku, Tokyo.

東京市芝區白金三光町360

Skiles, Miss Helen, 1922, PE—% Board.

Smith, Miss I. Webster, 1917, JEB—% Mrs. Harry, 3514 21st Ave., Vancouver, Canada.

Smith, Miss Catherine, 1940, MC—% Board.

Smith, Miss Janet F., 1930, PN (Affiliated)—3366 East First St., Long Beach, Calif.

Smith, Rev. John C., 1929, PN—4 Meiji Gakuin, Shirokane. Shiba Ku, Tokyo. (Tel. Takanawa 3666-8).

東京市芝區白金三光町 明治學院構内4號館 スミス

Mrs. Smith, % Mr. Carl Hauder, 440 Glen Ave., Ellwood City, Pennsylvania.

Smith, Mr. Roy, 1917, MC—20 5 Chome, Kami Tsutsui, Kobe 神戸市上筒井5丁目20 愛隣館 スミス

Mrs. Smith, 2515 Webster, Berkeley, Calif.

Smyser, Rev. M. M. (Mrs. Smyser absent), 1903, IND—Yokote Machi, Hiraka Gun, Akita Ken. (F.C. Sendai 5183).

秋田縣平鹿郡横手町

スマイザー

Soal, Miss A. A., 1917, JEB—% Mrs. Harry, 3515 21st Ave., Vancouver, Canada.

Spackman, Rev. & Mrs. H. C., 1915, PE—1, Minami Cho, Aoyama Itchome, Akasaka Ku, Tokyo. (Tel. Akasaka (48)-3675).

東京市赤坂區青山南町1ノ1

スパックマン

Spaulding, Miss Mirlam, 1937, (Contract), MC—202 Westford St., Lowell, Mass.

Spencer, Miss Gladys G., 1921, PE—46 Tera Machi, Aomori Shi.

青森市寺町46 スペンサー

Spencer, Rev. (D.D.) & Mrs. R. S., 1917, MC—% Methodist Board of Missions, 1028 So. Beretania, Honolulu, T.H.

Spencer, Rev. & Mrs. V. C., 1913, 1932, MSCC—% Board.

Sprowles, Miss Alberta B., 1906,  
MC—4833 Griscom Street,  
Frankford, Philadelphia, Pa.,

Stacy, Miss Martha, 1919, UGC  
—50 Takata Oimatsucho, Ko-  
ishikawa Ku, Tokyo.

東京小石川區高田老松町 50

ステシー

Staples, Miss Marie M., 1914,  
UCC—4 Hart St., Brantford,  
Ont., Canada.

Starkey, Miss Bertha F., 1910,  
MC—% H. Hackey, City Farm,  
Warrensville, Ohio.

Starr, Dr. & Mrs. Paul V., 1933,  
SDA—312 N. Boyle Ave., Los  
Angeles, Calif.

Start, Dr. & Mrs. R. K., 1930,  
MSCC—% Board.

Staveley, Miss J. Ann, 1928,  
CMS—4 Windlehurst Avenue,  
St. Helen's, Lancs., England.

Stegeman, Rev. (D.D.) H. V. E.,  
1917, RCA—37 Yamate Cho  
and Ferris Seminary, 178  
Yamate Cho, Yokohama.  
(Tel. 2-1870).

横濱市山手178 フェリス女學校

ステゲマン

Mrs. Stegeman, % Board.

Stevens, Miss Catherine B., 1920  
MC—% Board.

Stewart, Rev. & Mrs. S. A., 1906,  
1898, MC—% Plummer Ste-  
wart, Monroe, N.C.

Still, Rev. Owen, 1937, 6 Naka  
Cho, 2 Chome, Yotsuya Ku,  
Tokyo.

東京市四谷區仲町 2ノ6

スチール

Mrs. Still, 254 North Rosemead  
Blvd., Pico, California.

Stirewalt, Rev. (D.D.) A. J., 1905,  
ULCA—448 Umabashi 4 Cho-  
me, Suginami Ku, Tokyo.

東京市杉並區馬橋4丁目 448

スタイワルト

St. John, Mrs. Alice C., 1918.  
PE—% Board.

Stone, Rev. & Mrs. A. R., 1926,  
1925, UCC—Highgate, Ont.,  
Canada.

Stott, Rev. & Mrs. J. D., 1930,  
MC—2808 Hope St., Raleigh,  
N.C.

Stoudt, Mr. & Mrs. O. M., 1917,  
ERC—24 No. Portland Ave.,  
Ventnor, N.J.

Stowe, Miss Grace H., 1908,  
ABCFM—Kobe Jo Gakuin,  
Okadayama, Nishinomiya.  
(Tel. Nishinomiya 2264-5)

西宮市岡田山 神戸女學院

ストウ

Stowe, Miss Mary E., 1908  
ABCFM—% Mrs. F. M. John-  
son, 296 Edgewood St., Hart-  
ford, Conn.

Strong, Rev. G. N., 1926, SPG—  
15 Shimoyamate Dori 5 Cho-  
me, Kobe.

神戸市下山手通5丁目15

ストロング

Strothard, Miss Alice O., 1914,  
UCC—Maritime Home for  
Girls, Truro, Nova Scotia,  
Canada.

Stubbs, Rev. & Mrs. David C.,  
1935, MC—% Board.

Summers, Miss Gertrude, 1931,  
PE—% Board.



Suttle, Miss Gwen, 1928, UCC—  
828 Howe St., Vancouver, B.C.

Symonds, Rev. T. P., 1938, SPG  
—% Christ Church, 234 Ya-  
mate Cho, Yokohama.

横濱市山手町234 サイモンズ

## T

Tanner, Miss L. K., 1911, SPG—  
—% Board.

Tarr, Miss Alberta, 1932, MC—  
624 W. Austin, Nevada, Mis-  
souri.

Taylor, Miss Charlotte, 1938, PS  
8 Oakenwold Terrace,  
Staunton, Va.

Taylor, Miss Erma M., 1913, MC  
—21 Hamilton Blvd., Ken-  
more, Buffalo, N.Y.

Taylor, Miss Grace E., 1937,  
UCC—16 College St., Toronto,  
Canada.

Taylor, Miss Isabel, 1931, PCC—  
% Board.

Taylor, Mr. & Mrs. W. J., 1905,  
IND—Box 328, Sannomiya P.  
O., Kobe.

神戸市三ノ宮局私書函328  
テイラー

Teague, Miss Carolyn M., 1912,  
MC—Hartzell, Alabama.

TerBorg, Rev. John, 1922, RCA  
—5 Meiji Gakuin, Shirokane,  
Imazato Cho, Shiba Ku, To-  
kyo.

東京市芝區白金今里町 明治學  
院內5 ターボーク

Mrs. TerBorg, % Board.

Tharp, Miss Elma R., 1918,  
ABF—1 of 73 Kanoedai, Naka  
Ku, Yokohama.

横濱市中區庚臺73ノ1 サープ

Thede, Rev. Harvey, 1920, EC—  
500 1 Chome, Shimo Ochial,  
Yodobashi Ku, Tokyo. (Furi-  
kae Tokyo 112122).

東京市淀橋區下落合1ノ500

リード

Mrs. Thede, Blue Earth, Minn.

Thomas, Miss Grace E., 1931,  
CJPM—445 Hyakken Machi,  
Maebashi, Gumma Ken.

群馬縣前橋市百軒町 トーマス

Thomas, Rev. & Mrs. Winburn  
T., 1933, PN — Cambridge  
Arms, 32 High Street, New  
Haven, Conn.

Thompson, Rev. & Mrs. Everett  
W., 1926, MC—67 Pearl Street,  
Franklin, N.H.

Thoren, Miss Amy, 1925, JEB  
—% Mrs. Harry, 3514 West  
21st Ave., Vancouver, Canada.

Thorlaksson, Rev. & Mrs. S. O.,  
1916, ULCA—% Board.

Thurston, Mr. & Mrs. C. F.,  
1927, SDA — College Place,  
Wash.

Tipplinge, Miss Mary G., 1939,  
PE—% Board.

Topping, Rev. (D.D.) & Mrs. H.  
ABF (retired)—475 Nichome,  
Kamikitazawa, Setagaya Ku,  
Tokyo.

東京市世田谷區上北澤二丁目  
475

Topping, Miss Helen, IND—  
475 Nichome, Kamikitazawa,  
Setagaya Ku, Tokyo.

Topping, Rev. Willard F., 1926  
1921, ABF—1 of 73 Kanoedai,  
Naka Ku, Yokohama.

横浜市中區庚台 73

Mrs. Topping, 1216 Bonita St.,  
Berkeley, Calif.

Towson, Miss Manie C., 1917,  
MC—1005 South Lee Street,  
Americus, Ga.

Tremain, Rev. & Mrs. Martel A.,  
1927, PN—% Mr. C. J. Mar-  
tin, Flemington, Ga.

Troughton, Mr. & Mrs. H. W. F.,  
1936, CJPM—Hula St., Mata-  
mata, New Zealand.

Trott, Miss Dorothea. E., 1910,  
SPG—% Board.

Trout, Miss Jessie M., 1921,  
UCMS—% Board.

Tumlin, Miss Mozelle, 1923,  
MC—304 Howell St., Thomas-  
ton, Ga.

Tweedie, Miss E. Gertrude,  
1903, UCC—Aoba Yochien,  
274 Sogawa Cho, Toyama Shi,  
(Tel. 2126).

富山市總曲輪 274 トキデー  
青葉幼稚園

## U

Upton, Miss E. F., 1907, IND—  
% P.E. Board.

Uusitalo, Miss Siiri, 1903, LEF  
—Malminkatu 12, Helsinki,  
Suomi-Finland.

## V

VanKirk, Miss Anna S., 1921,  
PE—% Board.

Vlali, Rev. Father, (S.S.J.E.)  
Kenneth L. A., 1935, PE—  
—% Board.

Vories, Mrs. J. E., 1914, IND—  
(retired), Oml-Hachiman,  
Shiga Ken.

滋賀縣近江八幡 ヴォーリス

Voules, Miss J. E., 1913, SPG—  
56 Yuki no Goshō, Minato Ku.  
Kobe.

神戸市港區雪ノ御所 56

ヴォーリス

## W

Wagner, Miss Dora A., 1913,  
MC—Kingman, Kansas.

Wagner, Rev. & Mrs. H. H.,  
1918, FMA—521 North 53rd  
Ave., Los Angeles, Calif.,

Wainright, Rev. (M.D., D.D.)  
& Mrs. S. H., 1888, MC, CLSJ,  
—5568 Kales Ave., Oakland,  
Calif.

Walker, Mr. & Mrs. F. B., 1903,  
SPG—5 Nakayamate Dorl 3-  
chome, Kobe.

神戸市中山手通3ノ5 ウォーカー

Waller, Rev. W. W., 1929, MS  
CC—% Board.

Walser, Rev. (D.D.) & Mrs. T.  
D., 1916, PN—19 of 9 Tsuna  
Machi, Mita, Shiba Ku, To-  
kyo.

東京市芝區三田綱町9ノ19

ワルサー

Walsh, Rt. Rev. Bishop (D.D.)  
% Board.

Walvoord, Miss Florence C.,  
1922, RCA—Palmaner, Mad-  
ras Presidency, India.

Wansey, Rev. J. C., 1937, CMS  
—% CMS Freetown, Sierra  
Leone, West Africa.

Ward, Miss Ruth C., 1919, 1938,  
IND—Soshin Jo Gakko, Na-  
kamaru, Kanagawa Ku, Yo-  
kohama.

横濱市神奈川區中丸8 捜真女學  
校 ウォード

Warner, Rev. & Mrs. Paul F.,  
1924, MC—Linthicum Heights,  
Maryland.

Warren, Rev. & Mrs. C. M.,  
1899, ABCFM—% Board.

Watts, Rev. & Mrs. H. G., 1927,  
MSCC—% Board.

Weighton, Mr. & Mrs. R. G. P.,  
1933, EPM—% Board.

Weir, Miss Mildred F., 1935,  
PCC—% Board.

Wells, Miss Lillian A., 1900, PN  
13 Noda Machi, Yamaguchi  
Shi.

山口市野田町13 ウェルス

Wengler, Miss Jessie, 1920, AG  
—230 Shimo Renjaku, Mita-  
ka, Tokyo Fu.

東京府三鷹下連雀230  
ウエングラー

White, Miss Anna Laura, 1911,  
MC—398½ Oregon Street,  
San Diego, Calif.

White, Miss Sarah G., 1931, PE  
—% Board.

Whitehead, Miss Mabel, 1917,  
MC—816 W. 7th St., Birming-  
ham, Alabama.

Whiting, Rev. & Mrs. M. M.,  
1912, UCC, (retired) —  
85 Asquith Avenue, Toronto,  
Ont., Canada.

Wiley, Miss Pearl, 1934, CN—48  
Kita Hiyoshi Cho, Imaguma-  
no, Higashiyama Ku, Kyoto.

京都市東山區今熊野北日吉町  
48 ワイレ

Wilkin, Miss Eleanor M., 1936,  
PN—% Mr. Frank Wilkin,  
130 Moss Avenue, Oakland,  
Calif.

Wilkinson, Mr. & Mrs. C. S.,  
1916, JEB—Suite 5, 1395 W.  
12th Ave., Vancouver, B. C.,  
Canada.

Wilkinson, Miss R. E., 1937,  
MSCC—% Board.

Williams, Miss Agnes S., 1916,  
CMS—29 Florizel Street, Bur-  
wood E. 13, Melbourne, Vic-  
toria, Australia.

Williams, Miss Anna Bell, 1910,  
MC—% Mrs. T. J. Hart, Vance,  
S. C.

Williams, Mr. & Mrs. F. T., 1929,  
JEB—% Mrs. Harry, 3514 W.  
21st Ave., Vancouver, Canada.

Williams, Miss H. R., 1916, PE  
—% Board.

Wilson, Miss Eleanor, 1925,  
ABCFM—% Board.

Wilson, Miss Martha A., 1939,  
PN—Baiko Jo Gakuin, Maru-  
yama Cho, Shimonoseki.  
(Tel. 2094-5).

下關市丸山町 梅光女學院

ウィルソン

Winther, Rev. (D.D.) & Mrs. J.  
M. T., 1898, ULCA—% Mrs.  
H. I. Hansen, 3781 South 2nd  
Street, Milwaukee, Wis.



Winther, Miss Maya, 1928, ULC  
% Mrs. H. I. Hansen, 3781 S,  
2nd Street, Milwaukee, Wis.

Wolfe, Miss Evelyn M., 1920,  
MC—Seibi Gakuen, 124 Maita  
Machi, Yokohama. (Tel. 3-  
6031).

横浜市蒔田町124 成美學園

ウルフ

Woodard, Rev. William P., 1921,  
ABCFM—57 Kumoi Cho, Ni-  
shinomiya. (F.C. Osaka 90686)

西宮市雲井町 57 ウダド

Mrs. Woodard, 620 Harvard Ave.,  
Claremont, Calif.

Woodd, Rev. & Mrs. Frederick  
H. B., 1933, 1930, CMS—%  
CMS—Trinity College, Kandy,  
Ceylon.

Woodward, Rev. & Mrs. Stan-  
ley C., 1930, 1932, CMS—%  
Bishop of Jamaica, Cross Rds.,  
Kingston, Jamaica, W. Indies.

Woodworth, Miss Olive F., 1928  
JEB—420 East 36th Avenue,  
Vancouver, B. C., Canada.

Woolley, Miss K., 1920, SPG—  
Koran Jo Gakko, Senzoku,  
Omori Ku, Tokyo.

東京市大森區千足香蘭女學校  
ウーレイ

Wordsworth, Miss R., 1910,  
SPG—% Board.

Wraight, Miss Marlon, 1933,  
IND—% Mr. Hay, Kotel Cho,  
Taihoku, Taiwan.

臺北市古亭町226 へーイ方  
レイト

Wright, Miss Ada Hannah, 1896,  
IND—635 Kurokami Cho, Ku-  
mamoto Shi. (Tel. Kumamoto  
488; F.C. 4090).

熊本市黒髪町635 ライト

Wright, Mr. R. J., 1931, IND—  
123 Kashiwagi 1-chome, Yo-  
dobashi Ku, Tokyo.

東京市淀橋區柏木一丁目123

ライト

Wright, Rev. & Mrs. R. C., 1927,  
UCC—% H. W. Rogers, 252  
Cathcart St., London, Ont.  
Canada.

## Y

Young, Dr. & Mrs. L. L., 1906,  
(Korea), 1927 (Japan), PCC  
—% Dr. M. R. Young, Picton,  
Nova Scotia, Canada.

Young, Rev. & Mrs. T. A., 1912,  
1905, UCMS—% Board.

## Z

Zander, Miss Helen R., 1928,  
RCA—1946 Wabash Avenue,  
Schenectady, N. Y.

Zaugg, Rev. (Ph.D., D.D.) &  
Mrs. E. H., 1906, ERC—69  
Katahira Cho, Sendai. (Tel.  
3678).

仙臺市片平丁69 ザウグ

Zimmerman, Rev. & Mrs. Do-  
nald E., 1940—School of Chi-  
nese Studies, Box 131, Bagulo  
Mountain Province, P. I.

## KOREA MISSIONARIES ON FURLOUGH

### A

- Adams, Miss Dorothy D., 201 Bolenas St., San Anselmo, Calif.
- Adams,, Mrs. E., Minneapolis, Minn.
- Adams, Rev. & Mrs. G. J., Berkeley, Calif.
- Akerholm, Major Mrs. M., % The Salvation Army H. Q., 71 Wang fu tachieh, Peking, China.
- Alt, Miss Elizabeth, 4650 Reisterstown Rd., Baltimore, Maryland.
- Amendt, Rev. & Mrs. C. C., D.D., 149 North Adams St., Akron, Ohio.
- Anderson, A. G., M.D, & Mrs., 5015 N. Ashland Ave., Chicago, Ill.
- Anderson, Miss Naomi, 5015 N. Ashland Ave., Chicago, Ill.
- Anderson, Rev. & Mrs. L. P., Richburg, South Carolina.
- Appenzeller, Miss Alice R., Ph. D., 2519 Octavia Street, San Francisco, Calif.
- Appenzeller, Rev. & Mrs. H. D., D.D., 118 West Maple Street, Stockton, Calif.
- Arndt, Major & Mrs. G. S., % The Salvation Army H.Q., 120 W. 14th St., New York City.
- Avison, Dr. & Mrs. D. B., M.D., Toronto, Canada.
- Baird, Rev. & Mrs. W. M., Lancaster, Pa.
- Baker, Miss Catherine, 3984½ Oregon St., San Diego, Calif.
- Barlow, Miss Jane, % Arthur Barlow, Esq., "Blackbush," Denham Bucks, England.
- Bechtel, Miss Gertrude, 15965 Aston Road, Detroit, Mich.
- Becker, Rev. & Mrs. A. L., Ph.D. 2918-A Regent St., Berkeley, Calif.
- Bell, Mrs. D. J., 431 San Souci Avenue, Deland, Fla.
- Bigger, Mrs. J. D., 170 South Marengo Avenue, Pasadena, Calif.
- Biggar, Miss M. L., 3227 Bellefontaine, Kansas City, Mo.
- Billings, Rev. & Mrs. B.W., D.D., % Portia Billings, 2527 Rldge Ave., Berkeley, Calif.
- Billingsley, Miss Margaret, 281 South Madison St., Pasadena, Calif.
- Black, Miss Nannie, % Board of Missions M.E. Church, Nashville, Tenn.
- Blair, Miss Lois, 1558 Belmont Ave., Columbus, Ohio.
- Blair, Dr. & Mrs. W. N., 1558 Belmont Avenue, Columbus, Ohio.
- Boehning, H. H., M.D, & Mrs., % C. D. Jones, Alice, Texas.
- Boggs, Dr. & Mrs. L. K., Box 330 Nashville, Tenn.
- Bonwick, Miss F.E., 135 St. Clair Avenue, Toronto, Ont. Can.
- Boyer, Rev. & Mrs. E. T., Box 330 Nashville, Tenn.
- Boyles, Miss Helen, North Lewisburg, Ohio.

### B

- Baird, Rev. & Mrs. R. H., Newbern, Tenn,

Brannan, Rev. & Mrs. L. C.,  
Newville, Alabama.

Brownlee, Miss Charlotte, Mun-  
fordville, Ky.

Bruce, Mrs. G. F., 10210 125th  
St. Edmonton, Alberta, Can.

Burbidge, Rev. & Mrs. W. A.,  
Kemptville, Ont. Canada.

Burkholder, Mr. & Mrs. M. O.,  
No. 3 Court Place, Nicholas-  
ville, Ky.

Butts, Miss Ethel, 2735 Califor-  
nia St. Huntington Park,  
Calif.

## C

Chaffin, Mrs. Anna B., % Mrs.  
C. W. Gamble, 121 So. Main  
Street, Monticello.

Cherry, Miss Mabel, Newton,  
North Carolina.

Church, Miss Marie E., 4017 S.  
E. Yamhill St., Portland, Ore.

Clark, Mrs. C. A., 18 N, Port-  
land Ave., Ventnor, N.J.

Clark, Rev. & Mrs. A. D., Cov-  
ington, Ky.

Colton, Miss S. A., Box 330,  
Nashville, Tenn.

Conrow, Miss M. L., 1330 Fair-  
mount St., Wichita, Kansas.

Cooper, Miss Kate, Douglasville,  
Georgia.

Crane, Miss Janet, 801 Vincen-  
nes St., New Albany, Ind.

Crane, Mrs. J. C., % Mrs. W. D.  
Hedleston, R.F.D. No. 2 Ox-  
ford, Miss.

Cumming, Rev. & Mrs. D. J.,  
Box 330, Nashville, Tenn.

## D

Dacus, Miss Evelyn, Pockhill,  
S.C.

Dalbey, Miss H. Elizabeth, 4053  
West Ridge Road, Erie, Penn.

Daniels, Miss E. S., Jerseyville,  
Ont.

Demaree, E. W., M.D. & Mrs.,  
1005 Parkinan St., Altadena,  
Calif.

Diggs, Miss Ruth, Honea Path,  
South Carolina.

Doriss, Miss A. S., 23 W. School  
Lane, Germantown, Pa.

Dupuy, Miss L., % Mrs. H. L.  
Smith, Greensborough, N.C.

Dyer, Miss Nell, Conway, Ark.

## E

Edwards, Miss Laura, Waco,  
Texas.

## F

Foster, Miss S. P., Brantley,  
Alabama.

## G

Greene, Miss Bernice, Oxford  
Place, Kirkwood, Ga.

## H

Hachler, Major A., % The Sal-  
vation Army H.Q. Javastraat  
16, Bandoeng, Java, Nether-  
land Indies.

Hall, Miss Ada B., 878 Roanoke  
Rd., Cleveland Heights, Ohio.

Hall, Sherwood, M.D. & Mrs.,  
Union Tuberculosis Sanito-  
rium, Madar, India.

Hankins, Miss Ida, 15 North  
15th St., Wilmington, N.C.

Hauser, Miss Blanche, Tobac-  
cenville, North Carolina.

Hayes, Miss L. B., 427 Virginia  
Ave., Pasadena, Calif.

Haynes, Miss E. Irene, 54½ Be-  
mis Ave., Hornell, N.Y.

Hess, Miss Margaret I., 78 East  
Woodruff, Columbus, Ohio.

Hewson, Miss Georgia, 3227 Bel-  
lefontaine Ave., Kansas City,  
Mo.



Hill, Mrs. H. J., 211 South Berrendo Ave., Los Angeles, Calif.

Hoffman, Mrs. C. S., Atlantic City, New York.

Hopper, Rev. & Mrs. Jos, 2532 W. Burnett, Louisville, Ky.

Hopper, Miss Margaret, 2532 W. Burnett, Louisville, Ky.

Howard, Miss Clara, Kathleen, Georgia.

Hulbert, Miss Esther L., Geneva, Ohio.

Hulbert, Miss Jeannett, Geneva, Ohio.

Hunt, Rev. Wm. M., 416 West Stafford St., Germantown, Pa.

Hunt, Miss Margaret E., West Stafford St., Germantown, Pa.

## I

Irwin, Major A. J., % Mrs. J. R., Irwin, 582 Home St., Winnipeg, Man., Canada.

## J

Jensen, Rev. & Mrs. A. K., D.D., 301 Market St., New Cumberland, Penna.

## K

Kestler, Miss E. E., Box 330 Nashville, Tenn.

Kinsler, Mrs. F. K., 170 South Marengo Avenue, Pasadena, Calif.

Knapp, Miss Lena, Chicago, Ill.

Knechtel, Rev. & Mrs. E. A., Stratford, Ont., Canada.

Knox, Rev. & Mrs. Robert, 116 West Cypress St., San Antonio, Texas.

## L

Laird, Miss Esther J., College Corner, Ohio.

Lampe, Rev. & Mrs. H. W., D.D., St. Louis, Mo.

Lawrence, Miss E. M., Ontario, Canada.

Lee, Miss Rubie, Statesboro, Georgia.

Levie, Dr. & Mrs. J. K., Montezuma, Georgia

Lewis, Rev. & Mrs. R. H., Sevelville, Tenn.

Lindquist, Major E., % The Salvation Army HQ., 71 Wang fu ta chieh, Peking, China.

Linton, Rev. & Mrs. W. A., Thomasville, Georgia.

Livisay, Rev. & Mrs. J. B., Waynesboro, Va.

Loucks, Miss Blanche, 1850 Glendale Blvd., Los Angeles, Calif.

Lowe, Mrs. D. S., Omaha, Nebraska.

Lowder, Miss R. M., Rutherford College, Burke County, NC.

Lund, Miss Pearl, 513 East St., Warren, Pa.

Lutz, Mrs. D. N., 202-A 1, Glendale Ave., Los Angeles, Calif.

Lyon, Rev. & Mrs. Wm., Cobden, Ill.

## M

Malsbary, Rev. & Mrs. D. R., % Cicero Bible Church, 5107 W. 22nd St., Cicero, Ill.

Marker, Miss Jessie B., 1421 Dormont Ave., Pittsburg, Pa.

Martin, Miss Julia, 8123 Chestnut Ave., South Gate, Calif.

Mauk, Miss Mary Vic, 422 N. 3, N. St., Troy, Alabama.

McAnlis, Mrs. J. A., 419 South Hudson Ave., Pasadena, Calif.

McCully, Miss E. A., 413 Wesley Bldg., Toronto, Ont. Canada.

McCully, Miss L. H., 413 Wesley Bldg., Toronto, Ont. Canada.

McCutchen, Rev. & Mrs. L. O., D.D., Bishopville, S.C.

McHugh, Miss P., 3338 St.  
Charles Ave., New Orleans, La.

McMakin, Miss Alice, Wellford,  
South Carolina.

McMurphy, Miss Ada, Box 330,  
Nashville, Tenn.

McQueen, Miss Anna, Rowland,  
N.C.

McQuie, Miss Ada E., % Mrs.  
J. Harrison, Manton, Mich.

Milne, Mr. George L., 45 Pine-  
hurst Ave., New York City,  
N.Y.

Miller, Miss Ethel, 90 Church  
Street, Montrose, Penn.

Miller, Mrs. E. H., Box 1713,  
Carmel, Calif.

Miller, Mr. & Mrs. Hugh, 12  
Parker St., W. Falls Church,  
Va.

Miller, Miss L., Harturll, Ga.

Moore, Miss S. M., Statesboro,  
Ga.

Morris, Harriet P., 1155 North  
River Boulevard, Wichita,  
Kansas.

Morris, Mrs. L. O., % Mrs. H. C.  
Knutson, 1635 Burkhardt,  
Hellertown, Penn.

Mowry, Mrs. E. M., % David T.  
Mowry, 2145 Neil Ave., Col-  
umbus, Ohio.

## N

Nelson, Miss Maude V., Route  
4, Box 36, Henderson, Tex.

Newman, Major & Mrs. H. H.,  
% Mrs. M. Cooper, 234 Scatia  
St., Winnipeg, Man., Canada.

Newland, Rev. & Mrs. L. T., D.D.,  
801 Bromley Road, Charlotte,  
N.C.

Nisbet, Dr. & Mrs. J. S., 302  
Second St., Albemarle, N.C.

Norris, Rev. & Mrs. J. M., Bron-  
wood, Georgia.

## O

Oliver, Miss Bessie O., Unadilla,  
Ga.

Overton, Mr. Aahmes T., 334  
Boyd Ave., Erwin, Tenn.

## P

Paisley, Dr. and Mrs. J. I., 206  
West College Ave., Decatur,  
Ga.

Paisley, Miss Anne, Agnes Scott  
College, Atlanta, Ga.

Phillips, Rev. & Mrs. C. L., 1536  
Oak Grove Drive, Eagle Rock,  
Los Angeles, Calif.

Preston, Rev. & Mrs. J. F., D.D.,  
Ocala, Florida.

Preston, Dr. & Mrs. J. F., Jr.,  
Blacksburg, Va.

Pritchard, Miss Margaret, Warm  
Spring, Va.

## R

Reed, Mrs. W. Robt., % Rev. A.  
E. Armstrong, 299 Queen St.,  
West Toronto, Ont., Canada.

Reiner, Mrs. R. O., 137½ May-  
nard St., Glendale, Calif.

Richardson, Capt. Dr. & Mrs.  
C. W., % The Salvation Army  
H.Q., Javastraat 16, Bando-  
eng, Java, Netherland Indies.

Roberts, Miss Elizabeth S., Mary  
Johnston Hospital, Manila.

Roberts, Dr. & Mrs. S. L., 5 So.  
Portland Ave., Ventnor, N.J.

Rogers, Dr. & Mrs. J. McL.,  
Amelia, Va.

Rosenberger, Elma T., 128 East  
Washington St., Painsville,  
Ohio.

Rosser, Miss Helen, Brundidge,  
Alabama.

Rowland, Miss M. Elston, Mary  
Johnston Hospital, Manila.

Ryden, Major T., % The Sal-  
vation Army H.Q., Javastraat  
16, Bandoeng, Java, Nether-  
land Indies.

## S

- Scharpff, Miss Hanna, % Rev.  
G. A. Waasa, 242 Page Street,  
San Francisco, Calif.
- Shaw, Mrs. E. W., % Miss Irene  
Magoner, 158 S. Columbean  
Avenue, Columbus, Ohio.
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Lungchingsun  
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昭和十六年八月十日印刷  
昭和十六年八月十五日發行

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編輯者

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發行者

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印刷所

日米印刷社

印刷者

堀得次郎

東京市日本橋區小舟町一丁目二番地

東京市京橋區銀座四丁目二番地

發行所

敎文館

東京市神田區淡路町二ノ九  
配給元 日本出版配給株式會社  
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